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COMMUNICATIONS.

FRANCE.

Several of the leading christian philanthropists of this country have had their attention almost simultaneously directed towards the moral and religious improvement of France. One of these has written a letter on this subject, to an individual of wealth and liberality, recommending the adoption and vigourous prosecution of a plan, which, though exceedingly simple, is, in his opinion, calculated to operate with great efficiency. The gentleman who received the letter has signified to several others, who also concur with him in opinion, his hearty approval of the plan proposed, and has finally placed the document into our hands, with permission to publish such parts of it, as may seem advisable, though no portion of it was written with the least expectation of its meeting the public eye. The writer is well acquainted with the condition of Protestant France, from personal observation; and his suggestions will be deemed worthy of attentive consideration. The following are extracts from the letter:—

Dear Sir—The object of this communication is simply to invite you to look at France, in reference to its moral and religious circumstances. The day before I left ———, I had interviews with Dr. ———, of ——— college, Rev. Mr. ———, agent of ———, in New-York, and with several others, on the subject. On comparing views and feelings, it was found that many persons, widely separated and unknown to each other, have been deeply and *unusually* exercised with the desire to institute evangelical efforts *at once* in that interesting country. La Fayette has recently intimated a wish to have such efforts introduced. In a late speech, he distinctly adverted to the wants of the French in this matter. Knowing as he must, though *his own* principles may be far from right, the blessed effects of religion on the political welfare of our own beloved land, and with that keen glance at the future which he always employs, he cannot but see how much good such institutions would do, if fully introduced into France. He is about the only *mighty* man in that country, who fully understands from *observation*, that evangelical efforts are the greatest blessings a country could receive in a temporal point of view.

France claims the attention of the christian world in a peculiar manner:—

1st. Her language is almost universally used on the continent, and bids fair to be greatly extended. I have been in many parts of Europe and the East-Indies, and am certain, that for purposes of general intercourse, that language is the *most* useful of any.

2d. The geographical position France holds, having upon her borders, Spain, Netherlands, Germany, Switzerland, and Italy, and possessing the first harbours on the Atlantic, Mediterranean, and in the English channel, renders her peculiarly important in evangelising the world. It is but a step from her boundaries to Austria. Her intercourse with that country is perfectly easy; and I believe the French language is very much used there. Austria again stretches almost to the Black sea, and is a country of immense population, bordering on *Russia*. What hope is there of lifting the midnight gloom of papacy and superstition from Spain, and tearing from the revengeful Spaniard his stiletto? France, *which has been catholic*, must be disenthralled, and then send its neighbour the word of warning. Protestant nations, long the enemies of catholicism, cannot be half as effectual in labouring among catholics as a nation just emerging from papal error. The same principle, which, frightening the drunkard from his cup, upon seeing a bottle companion converted from the error of his ways, will apply in the warning of nations. For instance; if one of two nations, long wedded to error, renounces error, the other will inquire more anxiously, than if all the other nations of the world, previously of a different faith, were to warn and expostulate. The principle is a plain one; and in this light, France, if renovated herself, might have a very important influence in driving the papal beast from the earth.

3d. France has in her hands the gate of *Interior Africa*, viz. Algiers. The unknown millions inhabiting that vast country, can now have light. The gate is no longer watched by the false prophet. *What shall Christians do now in that country?* Once we wept, because we *could not* get access to it, if we would. Our tears will have been of little avail, if we do not send the gospel to that country now, while the way is open.

4th. The French people are economical, hardy, polished, enterprising, and enthusiastic. They possess *naturally* better qualifications, if they were only sanctified, for spreading the gospel, than other nations.—Their manners are bland and courteous; and they possess that charming aid to real religion, *a soul for music*. They would be as loth to hang their *harps* upon the willow, as were the sweet minstrels of Israel. They are also a very intelligent people.

These, and a thousand other facts, better understood by you than by myself, may give a faint outline of the reasons why France claims peculiar attention. May we not therefore say, that now is the time to begin. This is the favourable season.

1st. Because the late political changes are favourable indications from God.

2d. The press is now unmuzzled in France.

3d. LaFayette is yet alive.

4th. The peculiar pressure on the minds of many Christians, in widely distant places, on the subject.

5th. The fact, that whatever christian enterprise is started in these latter days, God seems to help it onward in a remarkable manner. Witness, for example, the temperance, bethel, and verse operations, and the cause of revivals.

If, then, the work is highly desirable, and the time is come to do it, how shall we make a beginning? This is the question. My own mind rests upon the blessed *verse* system, with all its humble pretensions, as the thing just adapted to the necessities of the case.

Allow me to suggest a few hasty considerations in favour of the *adaptation* of this system for the purpose before us.

One reason is, that the French detest the very *name of clergy*. The philosophy (!!) of the last century taught, as a cardinal point, that the clergy were a nuisance; and any man thinking otherwise was set down as a fool. We find that those who are untinctured with philosophy, and who believe religion of some kind necessary to man, have had such wretched examples set them by the *catholic* clergy, that their antipathies against the clerical office are as great as those held by the philosopher. I conversed with a friend in New-York, a few days since, who has just returned from a residence of twelve years in Paris, and his opinions on this point concur with the above.

But were it otherwise with this people, *how could living teachers be raised up to supply such great wants?* There is no circumstance connected with the general enlargement of the church, more discouraging, than that of the diminutive supply of ministers. The supply bears no proportion to the increase of the world's positive necessities. It may be presumed, then, that laymen must do a part of the work, and that *France*, from the reasons just stated, is better prepared for such labour than any other nation. The difficulty of sending lay missionaries has heretofore been great. They were not licensed to preach, and would find little else to do. If they had gone abroad, there would have been no regular place of labour. The *verse system* now offers a plan. It has occurred to me, that the English and American Bible Societies would at this particular crisis, pledge as large a supply of testaments as could be conveniently distributed in France. To effect this distribution, I have thought a band of devoted young men might be found in our land, to go to France, organise themselves judiciously, and in every family where a testament is left institute the verse-a-day system. Let some congenial spirit land upon the shores of that country, and lay out for his field of labour, one of the eighty-six departments into which that country is divided. Furnished with French testaments for gratuitous distribution, travelling on foot, and living as did John the Baptist, determined, under God, to *do or die*, how soon would the bulk of the youthful, if not of the older population, be brought under the *daily* influence of the pure word of life. In that thickly settled country, one year's labour would bring tens of thousands under this culture.

Now for one glance back to America.—Tens of thousands of christian verse learners, daily praying for a blessing from Him whose own word it is, on all who learn in all countries;—methinks a mightier, simpler lever could not be brought to bear upon any nation! I believe God would approve such honour paid to his word; and I believe, as the billows of the Atlantic rolled home our gallant ships, the tidings from the east would be, "A little one has become a thousand; a small one a mighty nation." Of one thing I *am certain:* God will have more honour done to his *simple word*, in converting the world, than has hitherto been given it.—Would to God I could see in this fiftieth year of Sunday school glory—*this jubilee indeed*—eighty-six young men appearing in France, each individually *responsible* (humanly speaking) for a department. We might then see thousands and tens of thousands of christian verse-learners in our own country, daily calling down divine blessings upon their enterprise, which is a part of the system. Seeing this, I might almost feel good old Simeon's dying wish to be mine indeed. Young men can be sought and found, who are panting for extended christian enterprise. I am inclined to believe, that there are now more spirits ripening for action in the cause of Christ, than at any former time. I believe the bosom of the American Israel is laden with youth, who are destined to act a conspicuous part in converting the world.

I am very sanguine about trying the experiment I am proposing. What would you say to making inquiries, whether the right kind of young men are to be found: whether means could be raised to sustain them; and whether the European and American Bible Societies would furnish testaments? My plan of sustaining these men would be, to try to get Mr. ——, Mr. ——, *yourself*, and a few others, to support each a single man, and send him out. I presume $300 would send out an individual, and sustain him two years; that is, if he was a man *calculated* for the service. A young man going to *hospitable* France, on an errand of love, sanctioned by LaFayette, would find food and raiment without any great expense. I should be very willing to go on such an expedition, if without a family; and I believe volunteers could easily be found to go out this fall or summer. If desirable, teachers' associations in this country might give them a sort of commission. Suppose ten individuals of wealth could be found willing to sustain each a verse missionary; that ten of the latter were to embark this summer; and that after six months labour our reasonable anticipations were in some measure to be realised. It might then be presumed, that other individuals would be found, or societies be formed, to furnish the other seventy-six departments with each a verse missionary. Now, can you tell me any plan in the whole compass of means, which is at all to be compared with that of sealing every day a verse of God's word upon a community? How can money be expended any other way so well, in aid of France? I had rather expend five or ten thousand dollars, in circulating the scriptures, and organising verse learners on this principle, than in any other possible way. The probability of success would for the present be much greater, than if living preachers were sent out by the same money. In fact, the verse missionaries are living preachers. They should institute, as a matter of course, religious meetings within their limits, if practicable.

I have thrown these few thoughts together in great haste. But your mind will compass an enterprise of this kind more readily than my own. If the plan is defective, you will tell me so; and if it has merits, I am well aware that you will appreciate them. I am more and more in love with the verse system, so far as relates to its *extended* usefulness. I long to see it in France. One of our little band will probably go to the valley of the Mississippi in the fall, as a verse missionary. Judging from what has been accomplished during this jubilee year, relative to this system and to the increase of revivals, I cannot but look for greater mercies before the year closes. And I should be sorry not to have a hand in helping the cause onward, so far as instrumentality is concerned.

I am your friend and brother.

May 21, 1831. ——— ———.

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TRACT CAUSE.

Speech of Rev. John Breckenridge, of Baltimore, at the late anniversary of the American Tract Society, in reference to a resolution proposing to supply foreign missionaries with tracts, to the amount they may need for distribution. [See circular in the last Recorder.]

The resolution which I am permitted to offer *admits* the claims of foreign missions, and goes to connect your efforts as a society more directly with this great cause. In support of it many important considerations may be suggested.

It is true in general, that *whatever recommends the tract cause at home, recommends it also abroad;* while at the same time, the claims of the foreign field is greater than that at home, in the degree in which the number of souls abroad exceeds the number at home, and in the degree in which the field at home has been cultivated beyond the foreign field. At home there are 13,000,000 of people; abroad there are 500,000,000; yet we have at home, perhaps, *one hundred* ministers of Christ where there is *one* abroad, and thousands of bibles and tracts where there is one abroad.

My next remark is, that *your Society is fitted in a peculiar way to connect the power of the press with the conversion of the world.* Milton says, "As well almost kill a man, as kill a good book. He who destroys a good book, would kill reason itself. A kind of homicide may be thus committed; sometimes a martyrdom; and if it extend to the whole impression, a kind of massacre." To invert the application; he who *makes* a good book, makes in a sort, a good man; and such is the gospel spirit, as well as intellectual excellence of your tracts; such is the cheapness and profusion with which you throw them off from the press, that they offer a most extraordinary facility for widely and rapidly spreading christianity through every reading community on earth. This fact acquires an interest altogether inexpressible, from the present state of things at home and abroad. While the poor heathen are beginning to call for instruction, and the church of Christ is awaking in some degree to regard the cry, we have scarcely *one man* where *one thousand* are required; and the *means of sending* missionaries are scarcer than the *men;* and year after year must pass, and innumerable millions die, before the adequate number of missionaries and bibles can be sent. In this awful interval, the aid you bring is the most seasonable and auspicious. Your tracts, profusely scattered over the heathen world, will be as the *dew* to the parched earth, while the latter rain delays; or the manna which nourished Israel in the desert, until the promised land was reached. You seem under God to command not merely the *best*, but the *only* provision adapted to the present crisis. You are called to press forward, as the light forces of the King of Kings. The heavy artillery will soon thunder in your rear, and secure the conquest on which you have entered.

Another important characteristic of your Society, which eminently fits you for this work, is the harmonious union of evangelical Christians in the tract cause. Your operations are a continued demonstration of the moral power and moral beauty of christian union. The influence of the people of God becomes resistless and divine, when without the compromise of principle, or the affectation of a regard that is not felt, they combine their prayers and labours in the Saviour's cause. Every such hearty and well-principled association, silences the cavils of men; it convinces their judgments; it extorts the reluctant tribute of their praise; it gives great glory to God, and exceedingly augments the power of doing good. Especially is this true in regard to heathen lands, in which, if it were possible, the spirit of christian sects ought not to be propagated; or if this must be done, as it seems inevitable to some extent, we may at least apply such correctives as your institution affords.

I well remember, sir, the interesting day when the American Tract Society was formed. I saw on that auspicious morning the lamented Summerfield, who was himself a lovely specimen of the spirit of which I speak, and who, as he moved through our churches with the unction of holy love upon him, more closely bound our hearts together. When he arose, which he did with great difficulty, it was to plead this cause; to press its claims; to predict its triumphs; to set his last seal to the value and the power of christian union. I freely own that I had fears of the failure of this effort, and distrust, not of the excellence, but of the practicability of the great principle. These fears and doubts have been rebuked from my heart, not merely by his lovely eloquence, but by the unanswerable argument of successful experiment. Yes, sir, the irresistible argument of successful experiment!

And now, excellent and evangelical as are your tracts, no man can tell by their perusal whence they came, except from the *mint* of the gospel. Whether the world be wielded by the Episcopalian or Baptist, the Presbyterian or Congregationalist, the blow struck upon the heart is still the same; and this "is the hammer that breaks the rock *in pieces*." In your efforts among the heathen, you will not only have more *enlarged* means of doing good, by *having united your resources*, but the means will be made more *effectual* by having *united your hearts*. You can say to them, as you scatter all abroad these swift and *deathless* messengers of mercy—"In some things we differ; but in this we agree, to love one another; to love you, and to send to you the news of the great salvation."

In fine, sir, there can be no doubt of your success in carrying this resolution into effect. A man must almost court unbelief, who can doubt that you will be sustained in this attempt by the country, by the church, and above all, by the *Great Head* of the church.

We have been too slow to attempt great things for our Redeemer. His whole plan contemplates enlarged success. He has, if we may speak so, to *limit* the outgoings of his infinite power and love, when we attempt *small* things in his name. Of late especially has he given us the most cheering proof that he is waiting to go with us to the verge of the earth; and to sustain every enterprise undertaken in his fear and strength. He has made the country willing, and the church willing, to sustain every noble effort; and uniformly those plans are most approved, and best prospered, which are most benevolent, most difficult, and most sublime.

Look at the bold and believing Bissell, resolving in God's strength, though, like Elisha at Dothan, having but one with him, to supply the thousands of destitute families in his populous county with the word of God. The spirit of his resolve was communicated like electricity to every part of New-York; to Princeton, and every part of New-Jersey; to Maryland, to New-England, to Virginia, and in truth to the whole nation; and now almost every destitute family among the millions of our country is supplied thro' the great and united efforts of our national and other bible societies, with the *word of life*.

So it is with the Sunday school enterprise; and so with your own extended efforts in every part of our land. Even while I speak, our national institutions are reaching the limits of our own territory in every direction, and must soon seek out-lets for their kindling zeal, and find more enlarged fields of action on heathen shores.

Indeed, sir, if it should not seem in bad keeping with the resolution I offer, and disturb the *unity* of my address, I should say, *you ought not to restrict your efforts to American missionaries.* Your field is the family of man; your limit is the circle of the earth. You have no right to narrow it. But I see in this movement for missions, the *arc of the circle;* and while you are filling up the perfect spheres, it shall stand forth as the *bow of the covenant* between you and God.

You will, I am sure, not stop here; but go on from strength to strength, and from conquest to conquest, in the great work, until you shall take in *every missionary station upon earth*. You cannot fail! God will stand by you and hold up your goings. If you must fail, it will be noble to fail in such an enterprise. Go on from land to land, and from mountain to mountain; and when in the greatness of the way, you shall climb to the last weary height and sink, let admiring nations there build your tomb, and be this the inscription: "HERE FELL THE AMERICAN TRACT SOCIETY, IN ATTEMPTING TO CARRY THE GOSPEL TO EVERY CREATURE."

From the Milton (Pa.) State's Advocate.

We have been politely favoured with the following extract of a letter from Rev. Eugenio Kincaid, baptist missionary to Burmah, to his friend in Union county:—

Calcutta, *Oct.* 25, 1830.

My dear Brother—Till lately, I had not intended to write to you, until we should arrive at the place of our destination; but the fact of there being several American ships lying before the city, all of which are to sail in a few days for our native country, has induced me to send you a few lines. I have not time to write such a letter as I could wish, nor such a one as you deserve; but I know your kindness will pardon its brevity. A kind Providence has brought us in safety across the ocean. I do not know that any thing occurred that made us feel that our situation was dangerous, except one night, during a gale from the west, Mrs. Kincaid felt some alarmed, but it was of short duration. Our foremast and mainmast were both carried away in a storm on the Indian ocean.

After reaching the 39th degree of south latitude, in longitude twelve west, we continued to run due east, until we reached the 77th parallel. During all this sailing we had strong winds from the south and southwest, and were exposed to all the rigour of a northern winter. In August we doubled the Cape of Good Hope, and though clothed in flannel, and our cloaks constantly around us, we could not keep warm.

We saw no land till we came upon the Coromandel coast, in the bay of Bengal; we touched at Point-Palmyra, near the place where the temple of Juggernaut stands, the most celebrated theatre of pagan superstition in all India. On the 25th of September, we obtained a pilot. On the 26th we came near to Saugur island; this lies near the mouth of the Ganges; is twenty miles long, and five broad. All efforts to cultivate the island have proved unavailing, on account of the immense number of tigers that roam through its jungles, and the crocodiles that swarm around its coasts. It has been celebrated from time immemorial in the annals of Indian superstition, as a place of uncommon sanctity; because here (Gunga Saugur) the Ganges embraces the ocean. At a certain time in the year, multitudes from all the lower parts of India, flock to the lower end of this island, where, in pursuance of certain masonic vows which they have made, they place their children in the water, in such a manner that they cannot drown, and then sit down and wait in silence the approach of sharks and crocodiles, which seize at once upon them. But this was not the only scene of horror; the aged were placed by themselves in the jungles, and were devoured by tigers. Add to this, hundreds perished with hunger. The English have for some time past been making efforts to stop this unnatural and horrid destruction of human life. A body of soldiers is placed there when the festivals commence, for this purpose.

The pilot informed us that it was quite probable that the ship could not be taken up to Calcutta in less than fifteen or twenty days, on account of the change in the monsoons. We resolved, therefore, to go up in a native boat. We left the ship at 7 o'clock, A. M., taking seven trunks, a mattrass, and some provision. Our boat was rudely constructed, about twenty feet long, and seven wide, without covering, and rowed by ten men. At ten o'clock, in the evening, we reached Diamond-harbour, seventy-five miles from where we left the ship.

Imagine, if you can, our feelings, when once more we found ourselves standing on the ground, Mrs. Kincaid, Wade, and myself, more than twelve thousand miles from the land of our birth, on a heathen shore, surrounded by Pagans, whose language we could not understand. A pleasurable gloom pervaded our minds as we surveyed the surrounding scenery, and walked along the borders of this Indian town. The moon cast her soft light on the beautiful groves of plaintain, oranges, and mangoes, and on the dark faces of the Hindoos. Of the hundreds that were around us, few had any other clothing than a piece of cloth about their hips.

The next day we proceeded up the river, and at 9 o'clock, in the evening, we reached Calcutta, sixty-five miles from Diamond harbour. We suffered much from the heat, having no other covering than a rude mat of leaves, which the natives placed over our heads to protect us against the burning rays of a vertical sun. Yet this was not the only source of suffering; on account of the current, our boatmen kept near the shore; and this shore was nearly covered with putrifying bodies of the Hindoos, some just in the water, others in the mud, and many floating on the stream. From these a most heart-sickening and poisonous effluvia was constantly diffusing itself through the air. Frequently we saw dogs, jackalls, and carion birds, tearing these bodies in pieces; and sometimes they were disputing with each other their respective rights. The population along the river is immense, and every where we had the most convincing evidence, that darkness covered the land, and gross darkness the people. Let American Christians travel but fifty miles along this river, and then estimate, if they *can*, the value of the christian religion. Wherever we look, all is one vast scene of moral desolation.

We are living with Mr. Pearce, (son of the late celebrated Pearce, of Birmingham, in England); and it seems he has caught the spirit of his excellent father. He preaches almost every day to the natives, and superintends an extensive printing establishment, where more than one hundred men are employed, mostly in printing the holy scriptures, and tracts. I visited the missionary stations at Serampore and Howrah, but I have not room to mention particulars.

We have enjoyed very good health since we left America; yet this is the most sickly part of the season, and people are dying in great numbers here, both English and natives. The cholera is the most fatal disease. Physicians here suppose that I will be unable to endure the climate, and that it will agree with Mrs. Kincaid.

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We find ourselves in a distant land, far, very far away from those whom we tenderly love. Let us comfort ourselves in the promises of our most glorious Christ, and all will be well. After a few more rolling years the gospel of *God's grace* will pervade, with its heavenly influence, all nations.

CAUSE OF AFRICA.

We should like to have read in those congregations that have not yet contributed to the funds of the American Colonisation Society, some such articles as the following:—

From the Vermont Chronicle.

During the year 1830, four ships arrived at the colony in Africa, with 315 emigrants. Of those, 198 were emancipated slaves.

The Liberia Herald, of Feb. 6, 1831, states, that during the year great improvements have been made in the whole colony. Both agriculture and commerce have been greatly prospered. In the town of Monrovia, fifty-five new and comfortable stone and wooden buildings have been erected. Caldwell, Millsburgh, and the towns for recaptured negroes, have shared equally in the prosperity.

Of the commerce of the colony the following facts will give some idea. Francis Devany, an emancipated slave, who went to the colony seven years ago, states that he has accumulated a property of $20,000. Mr. Waring, another colonist, sold goods in one year to the amount of $70,000. Two of the colonists own vessels, which would be engaged in commerce with this country, but for the want of a national flag. The nett profits on wood and ivory passing through the hands of the settlers for one year, was $30,786. Eight vessels traded to the colony last year from Philadelphia, one bearing a cargo worth $25,000.

In respect to agricultural advantages, no country possesses greater. The soil is fertile in the extreme, and the quantity of productive land equal to all prospective wants. There is no winter, and nature pours her treasures all the year around into the laps of the industrious. Animals, wild and domestic, tropical fruits, field and garden vegetables, valuable grains, are in variety and profusion, greater probably than in any other part of the world.

The climate is proved by experiment to be as favourable to our coloured population as this country. A paragraph is now circulating in the newspapers, that of those who arrived recently in the Volador, 63 have died; but this is contradicted by a gentleman who left the colony a month after the date of this intelligence, and knew nothing of it. No extraordinary mortality has ever occurred at Liberia among the colonists, which more knowledge and more care would not have prevented.

The literary and religious advantages of the colony have already become considerable. The Liberia Herald is ably conducted by Mr. Russworm, a colonist, and a graduate of Bowdoin college. Six schools are in successful operation, and recent measures have been adopted to secure the education of every child in the colony. Surrounding tribes are beginning to desire the same advantages. From the neighbouring clans, one hundred children are now attending the schools in Liberia. Sunday schools are also well attended. There are religious societies in the colony—a baptist, methodist and presbyterian society. Divine service is regularly attended on the Sabbath and on week day evenings. Three Swiss missionaries reside there. It cannot be but the influence of these literary and religious privileges will be great on surrounding tribes in spreading civilisation and christianity.

The means of defence possessed by the colonists are ample. With a population of 2000, they have six organised volunteer companies containing 300 men, twenty pieces of cannon, small arms enough to equip a thousand men, and a fort.

The *slave trade*, notwithstading its severe prohibition by most of the governments in Europe and America, is still carried on as extensively, and with more atrocious cruelty than ever. In 1824, there were 218 vessels engaged in the traffic. In 1830, a British squadron captured four slave ships, one of which had 563 slaves of all ages and sexes, confined together naked, under a deck only *three feet* in height. In this situation they are bound together with strong iron fetters, breathing a most putrid atmosphere, with food and water scarcely sufficient to support life. The cruelties on the coast in the process of kidnapping are hardly exceeded by those of the passage. Whole villages are burnt in the night, and the miserable inhabitants seized and hurried away to the vessel. The King of Loango brought one hundred slaves to the coast to sell, and because no slave trader happened to be near to purchase, he butchered the whole in cold blood, to save the expense of feeding them.

The domestic slave trade is increasing. It is estimated that two thousand slaves are sold annually from the district of Columbia and vicinity, and driven to the states further south. The Colonisation Society presents the only practicable means of alleviating the horrors of the foreign traffic, and removing the evils of the domestic traffic. And this it will do when its plans are sustained by the public voice. There is no want of emigrants. Hundreds of free coloured people in North-Carolina and Virginia now stand ready to emigrate to Liberia by the earliest opportunity, and more slaves stand ready to be emancipated by their owners than the Society has means to transport. There is nothing wanting but funds. Twenty dollars will transport one emigrant. Will not every assembly where a collection is taken up, make an effort, if an effort is necessary, to transport *one emigrant?* We hope many in our own state will do much more.

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A great mind is so elastic, that it rises under the pressure of the heaviest evils that nature or fortune can lay upon it.

From the Vermont Chronicle.

PLAIN TRUTHS

FOR CHRISTIAN WORLDLINGS.

"No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

No man who has undertaken to "fight the good fight of faith," and yet so entangles himself with the affairs of this life that he cannot fight it to the best advantage, can expect to please the Captain of salvation.

By industry, frugality and good management, men may enlarge their capital, and thus become able to enlarge their business.

It is possible for a man to enlarge his business so much, that he cannot give all of it the attention which it needs, without labouring on the Sabbath. He must labour on that day, or his pecuniary interest will suffer. Such a man is entangled in the affairs of this life, and Christ is not pleased with him for it.

If you ask what shall he do, to avoid sin, we answer, that he has sinned already. He had no right to entangle himself. It was his duty to engage in no business, which he could not manage without breaking the commands of God, and depriving his own soul of spiritual advantages. His first duty is, to repent of his worldliness; and if he does this, he will soon find a way to disentangle himself.

There are other infallible signs of entanglement; as, when one's business drives him so, that he cannot find so much time for reading the scriptures, self-examination, and secret prayer, as the welfare of his own soul requires; when he is obliged to hurry through family worship; when he cannot find time to attend as many religious meetings as would be for his own spiritual good, and that of his family; or when he cannot find time to do what is reasonably expected from a man of his profession and ability, for the salvation of others. With those who are thus entangled, Christ is not pleased.

It is true, that you ought to make a good use of what God gives yon as the fruit of your labours; but entangling yourself with it, so that you cannot serve him as you otherwise might, is a *very bad* use. If you cannot invest all your capital in business, without so occupying your time as to diminish your religious privileges, lend some of it to the Lord. Give it to the poor, and follow Christ, and "thou shalt have treasures in heaven."

If you tell about entangling yourself, so as to injure your own soul, for the benefit of your children; then you need another conversion, better than your former one.

What think you of praying, "Lead us not into temptation;" and then entangling yourself as much as you can with the most dangerous temptation possible?

What think you of the camel, loaded with all the incumbrances he could attach to himself, moving at full trot, "in the confident expectation of passing through the needle's eye, without stop or halt, both beast and baggage?"

Will you think of these things? Perhaps your present notions are wholly "conformed to the world."

* * *

From the Sunday School Journal.

INFANT CLASSES.

Suggestions on the expediency of establishing infant Sunday schools, in connection with common Sunday schools throughout our country; extracted from a letter addressed by a citizen of Washington to a citizen of Philadelphia.

I feel that it would be presumption in me to attempt to point out to one of your experience and general observation, the great and multifarious benefits that would arise to the Sunday school cause throughout our land, in the adoption of such a measure by the Union. I am well aware, sir, also, that the infant school cause has received the special attention of the intelligent and pious board of managers of the American Sunday School Union; that these schools have gone into successful operation, in various parts of the United States, and wherever properly organised and conducted, have met with marked approbation from the christian public.

I also know that they have been patronised by some of the most benevolent Christians of your highly favoured city; for it was there last summer, that my feelings were deeply affected in visiting, for the first time, one of these infant nurseries of Zion.

I have ever been the friend and advocate of "*every day*" infant schools, since their introduction into our country; but never had a correct view of their vast importance, or the religions and moral character of the rising generation, until the occasion referred to. Then it was, that in the form of the "Infant Sunday School," I beheld the *ne plus ultra* of christian benevolence applied to the germ of the human heart.

It would be unnecessary to point out motives to enlist the heart of the Christian in this noble undertaking. We have only to look at the infant mind, susceptible of culture in its divinest form, and then credit the declarations of universal experience, which teach that *earliest impressions* are ever the deepest; and "train up a child in the way he should go," &c. And as Christians, we want no stronger motives to urge us forward in this heavenly work.

When we hear these facts so often illustrated in the glowing accounts given from the pulpit and the press, of the wonderful influence of *maternal instruction* in forming the lives and characters of some of the most pious and useful men that ever adorned our world; lessons impressed on their infant minds when pillowed on the bosom of a godly mother; and when we witness, in the astonishing developements of infant school instruction, the strength and capacity of the human mind, in its very germ, can we, sir, as Christians, or even as philanthropists, withhold the nutriment that the God of the bible has so graciously and wisely prepared for these infant minds? Can we for a moment entertain the unchristian idea, that when this marvellous capacity for improvement in the infant mind has been so kindly bestowed by the all-wise and benevolent Creator, that he has neglected to provide food suited to the nature and wants of that capacity?

TEMPERANCE.

From the Genius of Temperance.

SLAVE TO A TEMPERANCE SOCIETY.

A respectable young man, son of a wealthy farmer, married, and commenced the career of life for himself, under very auspicious circumstances. He was industrious and prosperous; and his affectionate wife blessed him with several fine children; but unfortunately for him, a man came into his neighbourhood and opened a tavern. The farmer, from the power of social feelings at first, and then from habit, and finally from appetite, visited the tavern more and more frequently, till by imperceptible degrees, he became intemperate; and consequently his property began to waste away, and in a few years he was a bankrupt and a miserable sot, and his wife and children were destitute.—For several years he continued in this degraded condition, hanging about the tavern, which had been the cause of his ruin, and performing the most menial offices for the sake of the liquor which he got. At length the news of the temperance movements reached the place, and the tavern-keeper, of course, began to rail about them. The unfortunate farmer suffered the tavern-keeper to think for him, and he too raised his voice against Temperance Societies. But by-and-by, a movement was made in the place where the tavern was, and a Temperance Society was formed. This caused the unhappy farmer to reflect, and he began to think for himself, and very soon abandoned totally the use of all intoxicating liquors, and became a sober man, and went and desired to become a member of the Temperance Society. The Society, however, declined receiving him, and advised him to prove himself first, and see whether he could sustain his resolution. This he did so perfectly for several months, that the Society, on a second application, received him. Not long after this, two men came into the place to transact some business with him, and sent for him to come to the tavern. After the business was completed, they called for some liquor, and asked him to drink with them. He politely declined. They urged, but he refused. The tavern-keeper, who stood looking on, now interrupted them with a most taunting and bitter reproach upon the farmer. "He dares not drink! He is not his own man! He is a slave to the Temperance Society! He is not capable of thinking and acting for himself; and so he has sunk into the base condition of a slave, and has got masters to take care of him, and keep him from drinking." The unhappy man felt the reproach keenly; but it neither kindled his wrath, nor shook his resolution. With the tears of tender emotion moistening his eyes, he turned and fixed a steadfast look upon the tavern-keeper, and with a gentle but decided tone, thus replied to him:—"Sir, if I am now a slave to the Temperance Society, remember that I was for many long years a slave to you; and you was a cruel master to me! You kept me in bitter bondage—in most ignominious vassalage! You found me in prosperous circumstances, surrounded by competence, and all the tender charities of a domestic life; a happy husband and father, and a contented man. But you robbed me of my possessions, and respectability, and peace; you blighted all my domestic endearments, and brought poverty, and disgrace, and wretchedness, upon my family; and the property which should have sustained my wife, and fed, and clothed, and educated my children, you took away from me for the poisonous means with which you enslaved me. Indeed, you was a cruel master! But, sir, I am your slave no longer! I am certain that the Temperance Society cannot hold me in severer bondage than you did; it cannot rob me of so much as you did; and therefore, if I must be a slave, I will be a slave to the Temperance Society." I need not tell you that the tavern-keeper had no reply to make to this. The farmer soon recovered his respectability in society, gathered his family around him again, and by industry and frugality, was able to support them comfortably; and peace returned to that family where adversity and suffering long had reigned.

* * *

IMPORTANT TO HEALTH.

We are at length enabled to announce, that the great desideratum, a temperance pharmacopœia, is in preparation, and will shortly be published. The gentleman who has undertaken this important work, is one of the most efficient and scientific practitioners of medicine in this city, who not only knows in *theory*, that alcohol is *not* necessary as a medicine, (a position established by the testimony of Drs. Sewall, Warren, Muzzy, and a host of their compeers, including the entire Medical Society of New-Hampshire, as well as by the common sense of every one who considers the modern origin of the article); but who also knows by long *experience*, HOW to administer medicine, without the aid of the "accursed thing."—When this work shall be put into general circulation, there will be no excuse left for continuing the *medical* use of ardent spirits; and that mischievous *exception* in their favour, in the pledges of our temperance societies, will doubtless be stricken out, by those who can keep up with the onward march of reform.—*ib.*

* * *

ANOTHER GOOD EXAMPLE.

A wholesale grocer, in this city, a junior partner in a long established house, after strenuously contending against the suggestions of his conscience for a long time, read Stuart's Essay. It produced conviction that his traffic was unlawful and unchristain. With these impressions he attended the late anniversary of the New-York City Temperance Society, when the speech of Rev. Dr. Hewitt gave the *coup de grace* to his interested defence of selling distilled poisons. He informed his partner, (who is also a professor of religion), that he could not conscientiously continue to sell distilled liquors; that he wished him to read the pamphlets on the subject; and if he would agree to give up that branch of business, he should be happy to continue associated in trade with him; but if he did not, very shortly, he should clear out of the concern.

The senior partner commenced reading, and is deliberating. Mean time, the junior partner acts like a man in earnest. He has persuaded several of their country customers to relinquish selling ardent spirits, *one of them having purchased yearly upwards of ten thousand dollars worth at this store.* Who will donbt the sincerity of such men?—*N. Y. Evang.*

INTELLIGENCE.

INDIA.

The Vermont Chronicle contains a letter from Rev. Mr. Harvey, who left this country about a year ago, in company with Rev. Messrs. Ramsay and Jones, for the Bombay mission. The letter was written at different periods, and brings down the Calcutta dates to January 30. After leaving Boston, they encountered no storms, till they arrived in October, at about the 35th degree of south latitude, and the 5th of west longitude. Here no serious damage was sustained. They saw no land for almost one hundred and fifty days, and suffered much from sea sickness; but in other respects had a pleasant voyage. We present the following extracts from the letter:—

Calcutta, Dec. 29.—On the morning of the 19th, our eyes were cheered with the sight of *land.* An island appeared in the distant horizon, like a faint cloud resting on the sea. Before night we were within two or three leagues of Sauger's island, and with telescopes could distinctly see the trees waving on shore. The ship came to anchor in the Hoogly, off the town, on the morning of the 25th, it being the 145th day from her leaving Boston.

It has been for several weeks past quite sickly in Calcutta. Intermittent and bilious fevers, the cholera, &c. have swept into eternity 1500 or 2000 souls a week! Native and European residents are more affected than *strangers.* Cart loads of dead bodies, in coarse rough boxes, are often seen passing along the streets, to be thrown into the Hoogly.

Europeans *bury* their dead. Natives of the higher castes *burn* theirs. Those of the lower castes, who are too poor to be at the expense of burning theirs, throw them into the river, with all such as have lost their caste.

In coming up the river, I saw several corpses floating on the surface of the water, upon one of which four or five *crows* were feasting. The city is almost literally alive with crows, kites, and a large kind of birds called *adjutants,* and at night jackalls venture into town. These all are the *scavengers* of the city. It is against the law to kill any of the birds; and if I mistake not, jackalls have legal protection. Hence they all become very tame. Crows often steal meat from the cook-houses and from children's hands. The jackall is much like a fox, but considerable larger. They go in droves, and *scream* and *halloo* almost like noisy children just let out of school.

Calcutta is about fifteen miles in circumference, and contains from half a million to 800,000 souls. The European population is from 6 to 10,000, mostly English. Such a heterogeneous race of beings, I never saw before, as are seen in these streets. Here are people from almost every nation under heaven, dressed in their own native costume, and exhibiting their own peculiar manners. The natives of the lower castes are entirely naked, except a narrow strip of cloth round the waist. Their features are generally good; not as dark as a negro's, but nearly. Their moral condition is truly deplorable. But the gospel, which alone can elevate them, may be considered as already established here, and its influence is to some extent felt thro' the city, and in some parts of the country round.

There are in the city about twenty missionaries of all denominations. Some preach only in English, but most of them in Bengalee, to the natives. There are several native churches; but how many members they contain, I have not been able to learn. Many schools have been established in the city, embracing as many as 10,000 children, most of them receiving christian instruction.

The attachment of the heathen to hindoism is daily becoming weaker, and their most intelligent men acknowledge the superior excellence of christianity. Nothing but the disgrace and other circumstances of losing *caste,* prevent hundreds from avowing themselves Christians. In the country, some whole villages have renounced idolatry, and are eagerly drinking in the doctrines of the cross. I believe the time is not far distant, when the banner of the cross shall float in triumph over all India. We expect to sail for Bombay about the 10th or 15th of January, and shall probably be thirty or forty days in making the place of our destination.

Jan. 3, 1831.—Yesterday I had the happiness to sit down at the communion table with the baptist missionaries here. This was a new and a pleasant scene to me. The Baptists here have no *bars,* to shut out other disciples of the Lord Jesus Christ from the table of their Lord and Saviour. Would not this denomination flourish better in our country, if they should follow this plan?

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SERAMPORE MISSION.

Letter from the aged Dr. Marshman, to a clergyman near Philadelphia, communicated for the Christian Index:—

SERAMPORE, *Jan.* 27, 1831.

I remember with delight the days when you were with us, and when we took sweet counsel together, respecting the way in which the cause of Christ could be advanced in India; when Serampore, for it was in 1805, was the only baptist church then in India, and you and I were contriving how it might be extended to Calcutta, so as to get a place of worship erected there. Although we now feel as though there were little or nothing done since, and often feel ashamed and almost discouraged at our own unfaithfulness, yet when we look around and see what God has done in various ways, we are constrained to say—"What hath God wrought?" Would you believe it? There are at the present time not less than *twenty-four* baptist churches on the continent of India; I might indeed say thirty, if we reckon those places where a handful of praying souls are collected, and holding forth the word of life among their heathen neighbours, which is the proper and genuine work of a church among the heathen; nay, that which they in primitive times employed themselves in, till the idols around them all melted away. In connection with us there are thirteen; and of these, that at Dinagepore is divided into two bodies; that at Dinagepore, and that at Sadamahl, twenty-four miles distant; that in Jesore is divided into three bodies, about the same distance from one another; and that in the Arracan country, the inhabitants of which are in reality Burmans, speaking their language and worshipping their gods, is divided into four bodies, if not more, some of them perhaps still farther distant from one another, and supplied with teachers raised up from among themselves, who labour with diligence and zeal under the superintendence of brother Fisk. Thus you see, that little church of eleven at Serampore, which in May, 1800, met and chose brother Carey their pastor, and brother Fountain and me their deacons, is now twenty churches, each containing, if they were all averaged, at least twice eleven members; and all beside Serampore, supplied, my dear brother, with teachers and elders raised up in the country. Add to this that those connected with the committee at London, those at Calcutta, &c. which, as you well know, sprang from the handful at Serampore, will I believe amount to ten more, if every little body of believers be in like manner included. Surely the Lord has done wonderous things for India, in which we rejoice; yea, and in them we would rejoice, as an earnest of what he is still farther about to do in this benighted country.

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From the Vermont Chronicle.

SOUTH SEAS.

The London Missionary Chronicle, just received at this office, contains the following extract of a letter from Mr. John Williams, missionary at Raiatea, dated Tahiti, Oct. 21, addressed to the Treasurer:—

"I am happy to inform you, that Mr. Barff and I had a most interesting and important voyage. The *Samoa* group will, I hope, shortly excite as much interest as did the Tahitian. Two of the islands are considerably larger than Tahiti, and the population (if the parts we visited afforded a fair specimen of it) must be very great. The natives are a very fine race of people. I should not hesitate a moment to settle among them; indeed, it is my full intention, if possible, to spend two or three months with them before we sail for England. Six or eight European missionaries will be very soon wanted for that group.

"We fitted out twelve native teachers with their wives and families, and in our voyage visited all the Hervey Islands; supplied the wants of the teachers, and made presents to the chiefs of the islands in which they were labouring; visited Savage Islands, Tognatabu, the Hapais, and the Samoa or Navigators' Islands, above mentioned. Our missions are assuming an aspect highly interesting and important. I sincerely hope the Directors will see the necessity of following up our labours."

Another letter from Mr. Williams, of the same date, gives a detailed account of their voyage to the Samoa Islands, which possesses much interest. Touching at Aitutake, Mr. W. received $412 from the teachers and people, which they had subscribed for the Missionary Society. From thence they proceeded to Savage Island, intending to place two native Aitutakean teachers there; but the islanders were so excessively wild and frantic, they could not persuade the teachers to land. From thence they sailed from Tognatabu, where they were kindly received by the Wesleyan missionaries, who stated that the good work was rapidly going on there. At Togna they found a chief of the Fiji Islands, who strongly importuned them to send teachers to his brethren. From thence they proceeded to the Hapai Islands. The king received and treated them with respect, but refused any overtures for the introduction of christianity among his people. Arriving at the Samoa Islands, they were cordially received by the chiefs, who immediately gave up for their use a commodious dwelling-house, for the purpose of worship and instruction, and four good dwelling-houses for the families of the missionaries. Fierce war was raging between two of the principal islands. While they were landing they saw on the shore of a neighbouring island, houses and plantations burning, and the natives engaged in actual battle. The missionaries tried to induce the chiefs to give up the war; and they promised to put an end to it as soon as possible, and come and learn from the teachers the *lotu,* or word of the great God. The missionaries describe these islands as a noble field for christian enterprise.

* * *

Catholics in France.—It would appear by the following extract from a Paris correspondent of the London Continental Society, that the report of a great reform among the catholic priests, is nearly without foundation:—

"If I had thought that your Committee could for an instant have been deceived by a report which had reached them, that two or three thousand Roman catholic priests had been converted to protestantism, I should have written immediately to undeceive you. I am not aware of one catholic priest having renounced popery. What gave rise to this fable is, that there has lately appeared a new party in the Romish church. It is an association of priests, who call themselves French Catholics, and whose principal end appears to be to oppose jesuitism and ultra-montanism. They celebrate the mass in French. They adopt no books as inspired, but those which are recognised as such in our church. Excepting these points, they are as much Catholics and Papists as others.

"I fear, also, that many exaggerate much the progress of the gospel, and the good disposition of the people to receive it. Circumstances are, doubtless, incomparably more favourable now than they were six months ago; but the hearts of men are just as hostile to the gospel. The scenes which signalised at Paris the last days of the carnival, have shewn clearly the profound hatred of the people for what they call religion."

Colonisation Society.—We are sorry that the enemies of the Colonisation Society should resort to undue means to defeat the benevolent purposes of its friends. It has recently been rumoured that out of eighty-five people of colour who sailed for Liberia in December last, sixty-three had died. The following contradiction of this report is copied from the National Journal, and its truth cannot be doubted:—

"We are requested by the Secretary of the Colonisation Society in this city, to contradict the rumour given in a Salem paper, that sixty-three deaths had occurred out of the eighty-five people of colour who sailed for Liberia, in the Valador, in December last, as highly improbable. A letter from Dr. Todsen, dated 16th March, says, "The last emigrants have all got safely through the fever; *not a single death.*"

It is well understood that the fourth of July is a day on which extensive contributions are made in aid of the Society; and therefore the object of the enemies of the Society, in giving rise to such a false report *at this particular time,* cannot be mistaken.—*N. Bedford Register.*

Restricted Communion.—*Bluffade, Green Co. Illinois.*—We have had a Sunday school in operation for five years. My wife and myself have been sustained by the blessing of God, through the most deadly and determined opposition that could be carried on in a land of toleration. We are both professors of religion, of the baptist church. You will hardly credit me when I tell you, that our bitterest persecution has come from the preachers and members of a church that meets three miles distant. They admit no one into their church who will not denounce Sunday schools, bible societies, and all other benevolent institutions. Of course, we are excluded all influence over this settlement. I am myself astonished at the change it has wrought. We have had sixty scholars, some from six and eight miles. The cry of "*speculation*" was raised, and I found it most prudent to pay all the expences of the school myself.

The present Era erroneous.—"The recent eclipse of the moon," says a foreign observer, "has enabled us to prove that our present computation is deceptive by three years. Correctly speaking, the year 1830 should be 1833; for Josephus tells us, that shortly before the death of Herod, during whose government the Saviour was born, there occurred an eclipse of the moon on the night of the 12th and 13th March; and it has been astronomically demonstrated that this eclipse took place in the fourth year preceding the christian computation of time; consequently chronology is three whole years in error.—*Athenæum.*

Deaths on the Sabbath.—B. A. Allen, a young Englishman, was drowned by the upsetting of a boat, at Albany, on Sunday afternoon. The coroner at Albany states, that during the last nine years, he has held double the number of inquests upon persons drowned on the Sabbath than on all the other days of the week.—*Bost. Courier.*

A four days' meeting commenced yesterday (23d ult.) at the church of Rev. Dr. Laurie, in this city. We hope that many will have the time and disposition to unite in the solemn services. We learn that a similar meeting commenced, on Thursday last, in Rev. Mr. Brooke's church, Georgetown.—*Washington Spectator.*

REVIVALS.

Augusta, Oneida Co.—A letter from this place mentions, that probably not less than sixty cases of hopeful converson had taken place within three weeks. Since the date of it a protracted meeting has been held there, respecting which we have as yet heard nothing. The church at this place have at present no settled pastor, but are enjoying for a season the labours of Rev. Mr. Waters.

Union, Broome Co.—A clergyman writes us from this place as follows, under date of July 4, 1831:—

MR. HASTINGS—I feel it a duty I owe the church, to communicate what the Lord is doing for us in this place. I have been among this people about two months, during which time a revival has been in progress, increasing in solemnity daily. Tuesday and Wednesday, last week, I was assisted by four neighbouring brethren. There was a very general attendance of the congregation. On the first day, rising of twenty appeared with the anxious; on the second, more than forty. There seemed to be a demand for the continuance of the meeting; but my brethren could not leave their own people. The work seemed, therefore, to be thrown upon the church. The week was full of interest.

Yesterday (the Sabbath) was solemn as eternity. During intermission, at noon, the sisters of the church held prayer-meetings in three different houses; the brethren in the school-room. Those who had recently submitted to the terms of salvation, went to the anxious house in an upper chamber; the females in one room, and the males in another, amounting to between thirty and forty. Those who were willing and desirous to submit, to the number of forty-three, assembled in the lower part of the house, where three prayers were offered by the deacons of the church, and a fourth offered as the prayer of the penitent and submissive, solemnly covenanting to yield to the terms of salvation; when all arose from their knees, and were seated.—Thirteen then arose and signified their submission, principally *men* and *women* of character and discrimination. I have since ascertained that five others, out of the number assembled, who did not feel confidence to arise and signify a hope, felt that they did then submit; so that the number who think that they submitted to the Saviour yesterday, is *eighteen.* It was a great and a good day to us.

To-day the Sabbath school assembled to hear from God out of his word.

I hope hereafter to be able to communicate more particulars. N. G.

Bergen, Genesee Co.—The following account has been communicated by a clerical correspondent, with whom we are intimately acquainted. We have no fear, therefore, that the statements will prove to have been exaggerated.—Though the letter was written some time ago, it has but recently been put into our hands:—

About the middle of February last, Rev. G. W. Elliot went to Bergen, and found the state of religion very low. The church consisted of about forty members. Most of these had passed the meridian of life; while the multitude of the people were "dead in trespasses and sins."

Soon after the arrival of Mr. E. a work of grace began, and continued its gradual progress till about the middle of March, when an appointment was made for a meeting of four days, to begin on the 7th of April. In view of this appointment, the church began to remove some noted difficulties, which stood in the way of a revival; when the influences of the Holy Spirit descended, like showers in the spring. They were sudden, awful, overwhelming, in such measure as is not often seen. Within the compass of four or five days, more than sixty had begun to hope in Christ. These operations of the Spirit, and their effects, were so astonishing to the church, that for a time they turned off their eyes from the Saviour, to gaze and wonder at the work of God. Prayer became feeble; and for near two weeks it could hardly be said that the work went forward.

As the four days' meeting drew nigh, some of the members of the church became alarmed, lest the season should find them unprepared, and thus bring a curse instead of a blessing. Probably, they wrestled with "the angel of the covenant." The meeting began on Thursday. The day previous had been spent in preparation; but when the meeting began there was a great lack of faith, and of the spirit of prayer. The opening sermon, from "Sanctify yourselves, for to morrow God will work wonders among you," was in point, and produced a good effect. Nearly the whole of the night following was spent by some in pleading with God for mercy. Friday was more solemn; several came to the anxious seats, and some expressed hope.

Saturday, A. M. there was an enquiry meeting. Numbers began to hope; and it did seem as if people came together for the express purpose of giving their hearts to the Lord. In the afternoon and evening, the weather was very stormy and boisterous; yet the house was crowded—I may say, more than full. Many came to the anxious seats; probably more than one hundred. Sabbath, P. M. fifty-one of the first fruits were received into church fellowship. As the impulse became stronger, and the work was progressing, a resolution was adopted to continue the meeting for several days to come.

Monday and Tuesday, the mighty power of God was made visible to the astonishment of all. Many of the hardest hearts were broken, and many stubborn wills did bow. "The Universalist, the infidel, the bold blasphemer," then renounced their ways, and began the song of redeeming grace and dying love. O, the wonders of salvation!

The meeting continued twelve days, instead of four; and the result was truly glorious. In some streets every soul is professedly hoping in Christ. It would be difficult to ascertain the exact number of those who have given evidence of conversion. In that society probably between two and three hundred have turned to the Lord; and the good work had not ended on the 28th of April, when this account was taken.

The means employed in Bergen were substantially the same with those which have been blessed in other places. Those who have witnessed the work think it the greatest they have ever seen in that region. An eye-witness says, "Considering the number of inhabitants, it is the most general of which I ever heard. But it is all of God." Your's, &c. K.

The editor of the New-York Evangelist will copy this article, and oblige among many of his readers, his old friend, K.

Auburn.—The Vermont Chronicle contains a letter from Rev. J. Hopkins, pastor of the first presbyterian church at Auburn, addressed to the editor of that paper. Though we formerly presented a brief notice from the same pen, addressed to ourselves, the letter will be read with interest:—

"The revival in my own congregation has been interesting in many respects. We have seen but little, very little opposition, and a great proportion of the subjects, comparatively, have been such as exert an extensive influence on society. We received at our two last communions, both of which have been held within seven weeks past, two hundred; an hundred and seventy-three by profession, and twenty-seven by letter. We have still more or less conversions weekly; and there are numbers who will most likely unite with the church hereafter. The second presbyterian church has received perhaps seventy, the baptists one hundred or more, and the methodist not far from one hundred.—The origin of this revival, I have no doubt, was in a Sabbath school connected with my congregation. The great means which gave it an astonishing impulse, was a *three days' meeting.*—If there has been any peculiarity in the *preaching,* both with us and in the vicinity, it has been the following. The gospel has been presented as a *proposal,* and as a proposal for *present acceptance.* The remarks you made in your paper of June 17th, concerning the manner in which a meeting was held by the Baptists in Philadelphia, or rather in which the gospel was preached at that time, present exactly the character of the preaching, or the means used throughout this region. The nature of submission, unreserved submission, has been explained, and sinners have been persuaded to submit *on the spot.* I have been astonished at intances like the following.

"While conversing with an intelligent woman in the anxious room, who was deeply impressed, I endeavoured to explain the nature of submission, and to convince her that it was a duty which she *could and ought to perform that moment.* She fixed her eyes upon me, and as I said, "Will you now, this moment, give yourself unto God?" She exclaimed, "Oh, how easy it is to love God!" From that time she has given abundant evidence of being a child of God. Others have answered to the above question, "*I will,*" and no doubt did.

"One young man said that it seemed to him that a voice spake to him, and said, "Now will you submit; *will you?* I wait an answer." To which he replied, "I will." This question was the very language that closed a sermon that he heard two weeks before, though he had forgotten that he had ever heard it. Great numbers of laymen have been very successful in going from house to house, and pressing sinners to immediate submission. In some cases, sinners of a very hardened character, but in a quarreling state of mind, have been by a single conversation persuaded to yield the controversy, and submit to God. The evidences of a change in these cases have been very pleasant and satisfactory.

"After the work had proceeded several weeks, Rev. Charles G. Finney came and laboured with me for seven weeks, and his labours were greatly blessed. During that time we received with no small degree of pleasure, your numbers on *regeneration.* The mental philosophy which you there exhibited, if I am not mistaken, perfectly corresponds with that of Mr. Finney. These views of the mind, and of regeneration, have been of great use in this region. I have attended a *three days' meeting* every week, (excepting two or three), for more than two months past. *In every case* the blessing of God has followed to a greater or less extent. Whenever we have found a church awake in any measure to the subject, we have witnessed astonishing displays of the mercy of God. In other cases, where the churches seemed to be not only asleep, but unbelieving, and of course made no effort by personal conversation or prayers, still the repeated exhibitions of truth have been blessed to the conversion of some. In all these cases I have found that sermons on the *law* of God, its reasonableness, its dependence on immutable relations, its importance to the universe, its penalty, &c. &c. have been most effectual in bowing the stubborn will and bending it to genuine submission.

"At the commencement of this revival, I had serious fears, that when the *excitement* and the time of *increased exertions* should pass away, a gloomy and awful reaction would succeed; but I have become convinced that my fears are without foundation. There seems to be in most of our churches, either because the revival has been more apparently the effect of human instrumentality, or because it has been so obviously the effect of truth, a great desire that "the word should not cease." This latter impression, that it is the effect of truth, I think has left on the minds of the better part of the unconverted a conviction, which will render them peculiarly open to moral influence hereafter."

Massachusetts.—A gentleman who has recently visited the western part of this state, communicates the following particulars concerning the present state of things in the towns named:—

Blandford.—As many as thirty persons have recently given evidence of conversion, and many more are anxious.

Westfield.—The attention to religion is of some months standing; thirty now stand propounded to the church, and others are still anxious.

In two or more of the parishes in *West-Springfield*, the state of things is deeply interesting. Ten or twelve persons have been hopefully converted in the 2d parish, and Christians throughout the town are looking and expecting great things.

The first parish in *Springfield*, is in a very interesting state. Meetings for enquiry are thronged, and the great question concerning salvation for the soul, appears to lay with weight upon very many minds.

Chicopee Parish, Springfield.—A pleasing revival is in progress, and as many as fifty are already hoping that they have passed from death unto life.

Monson has frequently been favoured with revivals of religion, and is not forgotten in the shower of mercy which is now refreshing the vineyard of the Lord. About sixty hopeful converts are there to be found, principally among the young people, and about thirty more are still inquiring.

Brimfield is now the scene of a great work. About one hundred persons, principally of middle aged people, have become interested in religion, about one fourth of whom give evidence of a change at this time. These towns are all in the county of Hampden.

South-Hadley, two parishes in *Granby, Belchertown*, and *Ware*, all in Hampshire county, revivals of religion are now enjoyed. In South Hadley and Granby, the work is powerful, beyond any thing which has been witnessed there for many years. In Belchertown, and the old parish in Ware, the attention to religion is very recent. It commenced in both places in connection with a meeting of several days continuance. About one hundred anxious souls are to be found in each place. In *Ware Village*, the state of religion has been interesting for some months. It is now deeply so, and about thirty hopeful conversions are numbered.

The towns in Worcester county, bordering on those which have been named, are also in a revival state. In *West-Brookfield* it is hoped that at least thirty have recently passed from death unto life, while many more are still anxious.—In *South-Brookfield*, many are also inquiring what they must do to be saved. The same remarks will apply to the adjoining town of *Hardwick*.

Western.—The church is greatly revived, and are anxiously expecting the conversion of souls.

Sturbridge.—About twenty are quite anxious, while eight or ten give pleasing evidence of recent conversion.

Southbridge.—There is more than usual attention, and in *Uxbridge* near fifty are either quite anxious or indulging recent hopes.

In the foregoing list are twenty-two towns or parishes, where revivals are now in progress. In these towns at least three hundred persons have been hopefully converted within three months past, and as many more are now in an anxious inquiring state of mind. The churches are greatly excited, the ministers much engaged, and the people expecting to see still greater things than these. Surely the Lord is visiting his people, he is refreshing his heritage when it was weary, and many liberated souls are shouting hosannas to Him who made them free.—*Boston Recorder.*

Revival at Sea.—The Lord in mercy has heard the prayers of his people, and is beginning to fulfil his promise to convert the abundance of the sea. Of this we have evidence in the following interesting facts:—

A ship has recently returned to this port, in which the saving operations of the Holy Spirit have been wonderfully displayed. During the outward bound passage, the mate became exceedingly anxious for his salvation, and eventually obtained peace in believing; but nothing more of the kind occurred until they were returning home. In a long passage from India there is much leisure, and it seems that this was employed in some degree in reading and reflection. The influence of the mate, with that of one or two pious seamen, was felt among the crew, and an anxiety for salvation began to manifest itself. The first person who was awakened, was a young Englishman, of correct habits and good behaviour, but who had imbibed infidel principles. A well known pamphlet, entitled, "A Call from the Ocean," providentially came in his way. He read it, and was convinced of sin; for although the pamphlet was addressed to landsmen, in order to exert an influence in favour of seamen, yet the remarks were calculated to show him what had been his course, and to awaken in his mind a desire to flee from the wrath to come. Others soon after became anxious for salvation; and during the remaining three months of the homeward bound passage, a deep seriousness pervaded almost the whole crew. Profane language was laid aside, the use of ardent spirits was abandoned by almost every man, and once each day, when circumstances would allow, the sailors assembled in the forecastle for the purpose of reading, singing, and prayer. These things were all voluntary acts on the part of the sailors, without any personal aid whatever, and without any influence except that of the mate. It is now three months since these events began to transpire, and this space of trial gives reason to hope, that the mate and at least three seamen have become renewed in the spirit of their minds during the voyage. Possibly the apparently seriousness of some of the others was temporary; but even for them we will still hope and pray. As an evidence of the benevolent feelings of the crew, it may perhaps be well to state, that before landing, a subscription was proposed among the sailors, and upwards of thirty dollars was raised to aid the Boston Seamen's Friend Society in their labours.—*ib.*

WESTERN RECORDER.

UTICA: JULY 12, 1831.

The fourth instant was celebrated in this village variously, according to the taste of different individuals. A little of almost every thing, good, bad, and indifferent, seemed to be going forward at the same time; while nearly the whole village was in motion. Drinking, burning of powder, exploding of crackers, military parades, training of fire companies, processions, orations, dinners, balloons, sky-rockets, bonfires, &c. on the one hand, almost enough to turn the brain of a sober man; while on the other, the claims of Sabbath schools were illustrated in a delightful and impressive manner.

A more gratifying celebration of Sabbath schools we have never witnessed. It was the "Jubilee" anniversary, held by the Western Union. Between ten and twelve hundred children and teachers, including the infant schools, moved in procession though different streets of the village, accompanied by many of our most respectable citizens, and by strangers and visitors from the neighbouring towns, finding a temporary retreat from the heat of the sun, in a pleasant, shady orchard, towards the western part of the village. Here a hymn was sung by the thousand voices of the scholars and teachers; when the procession moved to the large presbyterian church, the body pews of which could scarcely suffice to seat the children, while the citizens and strangers were obliged to take the galleries. The house was thronged. The exercises, as usual on such occasions, consisted of prayer, singing of hymns, reading of the report and of resolutions accompanied with short animated addresses, followed at length with the benediction.

The only addresses of any length were those of Rev. Messrs. Bethune and Loss. The former descanted in an interesting manner upon the excellence of Sabbath schools; and the latter followed up the argument by the exhibition of striking facts. Among other things, he mentioned that in Otsego county, more than four hundred conversions had been reported within the Sabbath schools; also, that nearly two hundred had been reported in Tompkins county; while within the limits of the Western Union, the number had amountdd to nearly one thousand! Such facts as these find ready access to the heart of the wakeful Christian.

At the close of the exercises, some simple, cheap refreshments were given to the children; after which they retired in an orderly manner to their homes. The exercises were conducted with great propriety; the children behaved themselves throughout in a becoming manner, and appeared to participate largely in the sober gratifications of the day. It was truly a season of joyous, tender interest. The annual report was a good one, and will probably be given to our readers next week.

Of the two hymns sung by the children, one was the "Gospel Banner," found in the last edition of Musica Sacra; the other, set to the tune at the 32d page of "Spiritual Songs," was written for the occasion, and is as follows:—

JUBILEE.

Break forth, ye tuneful voices,
  To Zion's lofty King,
While every heart rejoices,
  This JUBILEE to sing.
Our nation's proudest story,
  Will many a hero tell;
But thine be all the glory,
  Thou blest Immanuel.

Thou Rock of endless ages,
  Thou Fortress and high Tower;
In vain the battle rages
  Against thine arm of power;
But triumphs far more glorious
  O'er sin and death we see;
Thou Prince of Peace, victorious,
  Who would not bow to thee!

Thousands of ev'ry nation,
  The lofty and the low,
Have tasted thy salvation,
  And dash'd the cup of woe.
Children shall shout thy praises,
  And bring their off'rings nigh;
Sweet is the song that rises
  From voice of infancy.

As the procession, near half a mile in length, was moving onward, we could not but think what a difference God is making, in the dispensations of his grace, between the mere powder-burners, and the favoured pupils of the Sabbath school. May the time soon come, when this blessed institution shall embrace the entire juvenile population of the country.

Since the above was in type, we perceive by the papers from the east and south, that religious celebrations have been extensively held, and that the cause of Sabbath schools, of colonisation, and of temperance, has called forth much interest on these occasions.

Statesburgh Mission, near Green-Bay.—A letter has been received in this village, by Mr. Thomas, agent of the American Board, from an assistant missionary at this station, under date of the 11th ult. The writer mentions, that the cause of truth has been somewhat impeded the past year, by the troubles occasioned among the Indians by the government policy of our nation. Still there has been some progress, and a few persons stand propounded for admission to the church. The cause of temperance continues to prosper and advance. The Society embraces now about eighty members. A society has also been formed, whose members each contribute the value of five hours labour every month to the American Board.

A postscript to the letter reads as follows:—"Should any of the friends of missions in your region, feel disposed to make donations in clothing, &c. to supply the wants of this mission, they are respectfully requested to forward the raw materials, such for instance as flax, wool, and cloth not made into garments, as they will thus furnish suitable work for the female part of the society just formed."

The Agent suggests, that such supplies ought to be sent in earlier than usual. It is not enough that they are in season for the boats in the fall, because they are to be worked up through the industry of the natives, before the extreme winter season.

Hamilton College.—Professor Wayland, from Brown University, R. I. and brother to the president of that institution, has accepted his appointment at Hamilton college, and entered upon the duties of his office. The condition of this college, it would seem, has much changed within these two years past. The number of students is now about eighty, of whom forty-nine have been received the present year.

Cherokees.—We last week alluded to the cruel oppression under which this people are groaning, in a land of professed liberty. There is one way, and perhaps only one, at the present crisis, in which Christians can help them. They can carry their case in earnest to the mercy-seat. This we trust will be done. We hope that deliverance will be shown this people.

Another Missionary arrested.—The Cherokee Phœnix, of the 25th ult. says:—

"We stop the press to inform our readers, that the Rev. John Thompson, missionary of the American Board, stationed at Hightower, has been arrested by a detachment of the Georgia guard."

Annual Report of the American Board.—Copies of this report are now in the hands of the agent in this village. Any auxiliary, paying the sum of $20, is entitled to a copy; which will be delivered on application being made to the agent.

About $10,000 has recently been subscribed for foreign missions, by churches in New-York, through the agency of Mr. Anderson, Secretary of the American Board. Other churches remain to be visited. Similar efforts, no doubt, will be made in other places. How many wealthy christian professors are there in this country, each of whom might contribute $10,000 to this cause, without denying themselves or families a single luxury, while hundreds of millions are perishing for lack of vision?

Asaad Shidiak.—A letter from Mr. Bird, published in the last Herald, states that this afflicted individual is probably still living, under his sufferings. Amid all the flying reports, he is never represented as having abandoned his principles.

Marketing on Monday.—The New-York Evaegelist mentions, under this head, that the fresh meat sold in that city on Monday mornings, is generally such as has been butchered the previous Sabbath. The question then arises, whether the friends of the Sabbath ought not, in such circumstances, to refrain from purchasing this article on Monday. To our own mind the answer is not difficult. An apostle, in such a case, would say, "If meat make my brother to offend, I will eat no flesh while the world standeth." Perhaps a little investigation would show, also, that the principle might be extended to many other articles—even to bread, the staff of life.

Rev. Mr. Brigham, one of the secretaries of the American Bible Society, has embarked for England, to inquire what measures can be devised for giving the bible to the population of France. See also first page.

Rev. Mr. Finney, after preaching a few sermons in Utica and vicinity, has set his face toward New-England. The kindest wishes attend him.

Spirit of the Pilgrims.—Contents of the Spirit of the Pilgrims, for July:—

Communications—Sketch of the Life of Ezra Stiles, D. D. former President of Yale college: Thoughts on Religious Differences in Massachusetts. *Reviews*—An Inquiry concerning the Obligations of Believers to the Visible Church: Letter to Gov. Lincoln in Relation to Harvard University: Articles in the Christian Examiner for March and May, 1831, on the Theological School in Harvard University. *Recent Publications*—Notice of Dr. Codman's Convention Sermon: Mr. Withington's Election Sermon: Dr. Beasley's Reply to Dr. Channing: Dr. Porter's Fast Sermons: Memoirs of Mrs. Susan Huntington, designed for the Young: Revivals of Religion.

Welch Medicamentum.—We have been requested to publish the following recipe for preparing Dr. Robert's Welch Medicamentum, and to ask the editors of newspapers generally to publish it, for the benefit of the public:—

"1 2 oz. aloes; 1-2 oz. rhubarb; 1 oz. ginger; 1 quart spirits; 4 oz. sugar, or a half pint molasses; 1 gill water; and spices to make it palatable."

For the Western Recorder.

A DISTRESSING, YET INSTRUCTIVE FACT.

MR. EDITOR—You know what a powerful, I may say overwhelming work of God was witnessed a short time since, amidst the sparse population in the town of ——. During this work of infinite, eternal grace, the households of several cautious speculating professors were almost entirely passed by; while their children continued to be the only prominent opposers among that people. Who will have to answer in this case for the blood of souls? I tremble for such *professedly* christian parents, wherever they may be found, and wish, through the medium of your paper, to hold up their example as a warning to others. Far be it from me to measure out the amount of their criminality. The Lord is their Judge; and may he have mercy upon them. Your's, &c. S.

For the Western Recorder.

MEDICAL SOCIETY.

At a meeting of the Medical Society of the County of Oneida, held at the house of M. Bagg, in the village of Utica, July 5th, 1831, the following members were elected officers for the ensuing year:—

Laurens Hull, of Bridgewater, *President.*
Emery Bissell, *Vice-President.*
John Gridley, of Clinton, *Secretary.*
Alex'r Coventry, *Treasurer & Librarian.*
C. Babcock, P. B. Peckham, A. M'Allister, I. P. Bachalder, John M'Call, *Censors.*

Adjourned, to meet at the Oneida Temperance House, in Utica, on the 1st Tuesday of January next.

For the Western Recorder.

MR. EDITOR—The Oneida Medical Society having formerly attached its impressive veto to the habit of drinking ardent or distilled spirits, preserved its consistency, by ordering that its semi annual meeting in January next, be held at the Oneida Temperance House, in Utica. The country is certainly indebted to medical men, and the medical society, for the firm and disinterested stand they have taken, and the efforts they have made in resisting the fell destroyer, the worst of all plagues.

Query—Would it not be well for gentlemen of the other professions to show their good will to the temperance cause, by extending to this excellent establishment a portion of *their* patronage? This establishment has been fitted up at a great expense, and is in every respect deserving of the patronage of the friends of good order. Your's, &c. CONSISTENCY.

THE VERSE-A-DAY SYSTEM.

JOHN XV.

Tuesday, July 12.—1. I am the true vine, and my Father is the husbandman.

Wednesday, July 13.—2. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

Thursday, July 14.—3. Now ye are clean, thro' the word which I have spoken unto you.

Friday, July 15.—4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Saturday, July 16.—5. I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

Sunday, July 17.—6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Monday, July 18.—7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Tuesday, July 19.—8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

POLITICAL.

FOREIGN.

London papers to the 1st of June, were received by an arrival at New-York from Liverpool, on Tuesday last.

Poland.—The news from Poland is somewhat contradictory, and the papers are filled with reports and speculations on the subject of the ensuing campaign.

The papers, however, mention a gallant and important exploit of the patriot Gen. Chazanowski, who was dispatched by the commander in chief with a corps of 8,000 men, to disturb the left flank and rear of the Russian army, in Volhynia, which was conducted with marvellous intrepidity and success; that brave officer bursting through successive lines of Russian posts, beating the enemy in several engagements, and though in the midst of 24,000 Russians, under Generals Kreutz and Witt, capturing 300 prisoners, with which he entered the fortress of Zamosc in triumph. The main object of this well conceived and brilliant enterprise was to substitute a new force in Volhynia, for that which, since the misfortune of Gen. Dwernicki, has been withdrawn from the patriot cause, by the more than dubious unfriendliness of Austria towards the Polish liberties.

London, May 30.—A multitude of contradictory accounts have been received to-day, thro' the German and French papers, relative to the state of affairs in Poland. According to the Berlin version of them, every thing held out the prospect that success was at last to attend the arms of the Russians, who, it is said, were about to advance again on Warsaw, with an army of 140,000 men.

The dates from Warsaw, through Prussia, are of the 18th, when it is evident that no engagement had yet taken place between the main corps of the Russians and Poles. If a regular battle is offered and accepted, we may expect soon to hear of something decisive. It is hardly to be supposed that the Polish army, which is at least equal in numbers to the Russian, and in every other respect superior, will suffer the enemy to get the better of them.

From Paris it is stated, that offers of mediation on the part of England and France having been made to the Emperor Nicholas, for the pacification of Poland, the autocrat has declared, in answer, that he will make no concessions to "rebellious subjects," and that had he been disposed to make any, he would not have waited for advice to that effect from the west.

Commercial letters from St. Petersburg state, that the Russian officers of the court, and other nobles of the land, are clothing, arming, and equipping, at their own expense, an army of 100,000 men, to march against the Poles.

London, May 31.—Last night we received Hamburgh papers to Saturday last. The *Correspondent* contains some details from the Russian head-quarters, relative to the operations of Gen. Chazanowski, the Polish account of which we gave some days ago. There is a report of another action, fought on the 16th, in which the Poles are said to have taken 2000 prisoners.

France.—The King had returned to Paris from his tour to the sea coast.

One of the London papers contains a report, received from Dover, that an Austrian army of 100,000 men was marching to invade France; but no credit was given to it.

Belgium.—It is stated that Prince Leopold will have a large majority in favour of calling him to the throne of Belgium.

Greece.—Several islands—for instance, Hydra and Ipsara—have hoisted the tricoloured flag, as a sign that they would prefer the dominion of France, unless the powers should consolidate the government by the choice of a sovereign.

DOMESTIC.

Fires in New York.—About 11 o'clock, on Monday night the 4th inst, a fire (caused as is said by powder crackers) broke out in the carpenter's shop of Wm. Burk, in the centre of the block bounded by Charlton, Varick, Vandam and Hudson streets, New York. The whole block was destroyed, except a fire proof stable on Varick street, and six or seven small wooden buildings on Hudson street. The Vandam street baptist church is among the buildings destroyed. Between thirty and forty buildings were burnt, and about one hundred families are destitute of a home. Some of the papers estimate the loss at $30,000, and others at $50,000, and others at $100,000. Two coloured children were much burnt; they were saved from death by the exertions of some firemen.

A stable in Forsyth street was discovered on fire, at 8 o'clock in the evening. There were three horses in the stable, two of which were got out without injury. The other was found lying on his back, when the door was opened, much burned. He was dragged out, and soon got on his feet and walked away. No great injury was done to the stable. During the day, a great many crackers were fired in the yard adjoining the stable.

In the afternoon, a hole was burnt in the roof of Mr. Smith's bakery, in Cherry street, by a double-headed cracker which fell on it.

The Troy Sentinel mentions, that the roofs of two houses in Troy, were set on fire on Monday, by fire crackers.

"*Powder Plot.*"—Between 1 and 2 o'clock on the morning of the 4th of July, a canister, containing several pounds of powder, was fired on the stoop of the Mayor, and a number of panes of glass in his house, and in the two adjoining houses, were broken. The explosion made a noise as loud as the discharge of a small cannon. The Mayor was, at the time, looking from the window, and observed a person busy in making his prepartions for the discharge, but as he supposed it was merely a cracker which he was preparing to discharge, he did not interfere with him. It was extremely fortunate that he did not go out of his door at the time, for if he had, he would udoubtedly have been much injured, if he had not lost his life, by the explosion.—This act was no doubt done as an act of revenge, because the Mayor had shown so much vigour in determining to prevent the firing of crackers, &c.—*Alb. D. Adv.*

Another Rail-Road Accident.—We regret to state, that Mr. Wm. T. James, of this city, was killed on the Baltimore rail-road on Sunday last, while adjusting a locomotive steam-engine, built by him for the company, as we have been informed. Mr. James was an ingenious mechanic, and well known as the inventor of a rotary steam-engine, which has been succesfully applied to various manufacturing purposes. The corpse has been brought to this city for interment.—*N. Y. Standard.*

James Buchanan, Esq. of Pennsylvania, has been appointed by the President, minister to Russia, in the place of Mr. Randolph, who, it seems, does not intend to return to St. Petersburgh.

Canal Tolls.—The amount of canal tolls received at West-Troy, previous to the 1st of July, during five successive years, is as follows:—In 1827, $24,134 04; in 1828, $34,980 32; in 1829, $30,618.62; in 1830, $41,677.55; and in 1831, $62,457.10.

The Count de Beaumont, M. de Rocqueville, and M. Scherer, from France, on a visit of inspection to our state-prisons and an examination into our criminal code, are now in Albany, on their way through this state.

Execution.—The two pirates, Collinet and Gadet, were executed at Boston, on the 1st inst.

MARRIED,

On Thursday evening last, by Rev. Dr. Lansing, Mr. *William C. Sampson*, to Miss *Mary L Barker*, both of this village.

DEATHS.

In New-York, in the afternoon of the 4th instant, at the house of his son-in-law, L. S. Governeur, Esq, the Hon. JAMES MONROE, formerly President of the United States, and the third of the ex-Presidents whose deaths have occurred on the anniversary of our national independence.

Mr. Monroe was born in September, 1757, in Westmoreland county, Virginia. He was therefore at the time of his death, nearly seventy-four years of age. He entered the army when he was eighteen years old, as a lieutenant in a company of artillery, commanded by Capt. William Washington. He had previously been a student at law with Mr. Jefferson. He was in the battle at Trenton, where his captain was killed. He then assumed the command of the company, and was severely wounded in the breast. On his recovery, he was appointed aid to Major Gen. Lord Stirling, with the rank of Major. He fought beside LaFayette, when the latter was wounded at Brandywine. Gen. Washington appointed him a colonel, with the object of organising a regiment of the Virginia militia; but before it was completed, the war had ceased. He was a member of the continental congress in 1783, when Washington resigned his commission. When Washington became President, he appointed Mr. Monroe minister to France. Afterwards he was minister to England. Mr. Madison appointed him secretary of state, and on the resignation of Gen. Armstrong, after the capture of Washington city, in the autumn of 1814, he took the war department. On the termination of the war, he returned to the state department. He was installed President in 1817, and continued in that place until 1825. He subsequently accepted the situation of justice of the peace in Loudon county, Va. He was chosen a delegate to the convention to amend the constitution of Virginia, and was made president of that body. Mr. Monroe was in great poverty, till last winter, when his claims on the government were allowed by Congress. His closing days were passed in a comfortable prosperity. The New-York Commercial says, "His desire of returning to Virginia, and there closing his days, was often and earnestly expressed. We learn that he retained all his mental faculties to the last, and was perfectly composed and calm. When the noise of firing began at midnight, he opened his eyes enquiringly; and when the cause was communicated to him, a look of intelligence indicated that he understood what the occasion was. There can be little doubt that the simultaneous departure of his predecessors on the same day, was present to his mind."

The funeral was on Thursday. The body was conveyed to the front of the city-hall, where it was placed on a platform, and an address was delivered by Wm. Duer, Esq. A procession was then formed, consisting of the civil and military authorities, the different societies, the relatives of the deceased, and a large number of citizens, which proceeded through several of the principal streets to the marble cemetery, where the body was deposited, and funeral honours paid. The flags of the shipping were hoisted at half mast, and minute guns were fired from the forts in the harbour.

In Deerfield, on the 25th ult. Mrs. *Martha Camp*, wife of Mr. Phineas Camp, aged 84. For sixty-four years she had been a beloved wife. She was an excellent mother, a ready friend and helper of the sick and the poor, and a constant attendant at the house of God, even when infirmities seemed to forbid. Her hand and heart were open to the calls of benevolence; and though in her last illness her hope was not confident and triumphant, yet her meek, humble, patient and submissive behaviour on all occasions, while she could say, "Christ is *all* my hope; the will of the Lord be done; I want to be fit to praise him," will remain as cheering evidence to her friends that God has accepted her. She was one of the early members of the presbyterian church in Whitesborough; and lived to number ninety-two descendants, sixty-four of whom survive her, and a goodly number of them are professed servants of Jesus. "The memory of the just is blessed."—*Com.*

In Stamford, Delaware county, on the 30th ult. Mr. *John Dales*, aged 54. He had been complaining only a few days. His friends entertained no alarm respecting him; but in the midst of conversation, he suddenly fell from his seat, and in a few moments was a corpse! Mr. D. was an early settler in Delaware county, where of late there has been a great revival; and now, after seeing the wilderness bud and blossom around him as the rose, he has been called to exchange worlds; leaving to an afflicted widow and family, amid their deepest sorrows, the cheering consolation, that he sleeps in Jesus. "Be ye also ready."—*Com.*

In Butternuts, Otsego county, N. Y. on the 14th of May, Mis *Esther Comstock*, daughter of Dea. Samuel Comstock, aged 18. Her death is supposed to have been caused by a fall which she had from a carriage a few days previous, and by taking a cold, which so much affected her head, as to deprive her of reason while she lived. She was a young woman of an accomplished mind and agreeable manners, esteemed and beloved among her friends and acquaintances. As a Christian she was devoted and active. Her worth was most highly appreciated by those who were best acquainted with her; and though from delirium she was not permitted to give her dying testimony to the excellence of the religion which she had professed, yet her life was such as to leave no doubt on the minds of her friends, but that she has gone to be at rest.—*Com.*

In this village, on the 30th ult. Mr. *John Jauncey*, formerly a respectable merchant of the city of Albany, aged 70.

In this village, on the 4th instant, *Cornelia*, daughter of Mr. Haynes Lord, aged 11 months.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from the 5th May, to the 5th July, 1831.

Fairfield—Mon. concert, by Rev. Mr. Foot,	$27 28
Richland—Mon. concert, by Rev. Ralph Robinson,	6 00
Sherburne—Josiah Lathrop, donation, 20; a donation by S. Stebbins, 1,	21 00
Paris-Hill—Dr. E. Judd, for extra effort,	5 00
New-Stockbridge—Monthly concert, by Rev. D. M. Smith,	7 72
Harpersville—Mon. concert, by Mr. A. Smith,	5 00
Clinton—Female Miss. Society, by Mrs. Lucy Williams, t'r, $15; Mon. concert, by Dea. J. Williams, 60; Josiah Marvin, a donation, 10,	85 00
Perry-Center—1st Pres. society, mon. concert, by T. Howard,	18 00
Bridgewater—By the hand of Dr. L. Hull,	15 00
Westmoreland—Young Ladies' Benev. Society, as the 6th annual payment for James Eells, at Mackinaw,	12 00
Hamilton—Dea. Jonathan Stephens, a donation,	3 00
Brookfield—Miss Jemima More, a donation, 25; Dea. R. Butler, a bundle of cloth and socks.	25 00
Marshall—Hanover Soc'y, Mr. E. Page, a donation,	12 00
Butternuts—Mon. concert, by Rev. G. Spalding,	8 00
Lenox—Miss. Soc'y, by Mr. N. Hall, treasurer,	6 00
Deerfield—Pres. Soc'y, mon. concert, by D. Blue,	2 62
Middlefield—A coverlet, from Mrs. John Rice.	
Boonville—Juvenile Soc'y, third annual payment for Edwin Barnes, at Mackinaw, 12: Also, a box of articles for that station, by Mrs. Nancy W. Barnes, treas'r: Benev. Ass'n, by David L. Roberts, 12.85,	24 85
Augusta—1st Congregational Church and Soc'y collections, by W. H. Chandler, treas'r,	36 64
Annsville—Monthly concert, by S. Miller,	50
Holland-Patent—Monthly concert, by O. Southworth, treasurer,	2 72
McDonough—From Levi Carruth, Esq.	3 00
New-Hartford—A Friend of Missions,	5 00
Amount of cash,	$360 43

ABIJAH THOMAS, Agent.

List of Letters received at the office of the Western Recorder, during the last week.

D. Andrews, A. H. Calhoun, O. Hart, E. Price, S. Dunham, J. R. Pynneo, E. Barnes, Rev. E. A. Beach, Samuel Farwell.

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.
July 12, 1831. 28

NOTICE.

A YOUNG Gentleman, formerly a member of one of the New-England colleges, is desirous of obtaining a situation as Teacher or Usher, in an Academy or High School in this state. Satisfactory references will be given, on application by mail, to W. J. care of Box No. 260, Utica, N. Y. July 12, 1831. 28w3

☞ The Rochester Observer will please give this three insertions, and send their bill to this office.

DISSOLUTION.

THE copartnership of BARBER & WHEELER was dissolved June 21st, 1831. All accounts against the late firm may be left with the Subscriber, who will continue the Boot and Shoe Business, as usual.
Utica, July 9, 1831. WILLIAM BARBER.

STRAYED or Stolen, from the pasture of the Subscriber, on the 22d ult. a Bay MARE, with a white strip in her face, dark mane and tail, ten or twelve years old, and subject to the heaves. Whoever will return her to the Subscriber, or give information where she may be found, shall receive a reasonable reward. ROBERT MYRICK.
Marshall, July 6, 1831. 28w3

FRENCH MUSLINS, (the latest style of patterns), and Figured Mandarins, for ladies' summer dresses, just received at No. 64, Genesee street, by
July 5, 1831. BARTON & BUTLER.

GROSSE COTE, Black Silk Lustrings, and coloured Gros de Naps, may be found at BARTON & BUTLER's,
July 5, 1831. No. 54, Genesee st.

SHELL COMBS, Bead Bags and Purses, offered cheap, at BARTON & BUTLER's,
July 5, 1831. No. 54, Genesee st.

LADIES' and Misses' Open Work'd COTTON HOSE, just received at No. 54, Genesee st. by
July 5, 1831. (27) BARTON & BUTLER.

COFFEE.

50 bags Java and Green Coffee, just received and for sale, by PARKER & HASTINGS,
June 21, 1831. No. 90, Genesee st.

FISH.

30 bbls. & half bbls. Mackarel,
20 bbls. Connecticut-river and Maine Shad,
150 boxes Herring, for sale low, by
PARKER & HASTINGS,
June 21, 1831. No. 90, Genessee st.

WINES.

A QUANTITY of Malaga, Marseilles, Madeira, Catalonia, Claret, and other Wines, just received by PARKER & HASTINGS,
Utica, June 21, 1831. No. 90, Genesse st.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,
Utica, June 14, 1831. (24) No. 14, Genesee st.

Just published and for sale, at the Bookstore of HASTINGS & TRACY, a new work, entitled—

PRAYER, considered experimentally and practically, in reference to the existing state of the churches, and of the world. "The effectual fervent prayer of a righteous man availeth much." Price 50 cents. Utica, June 14, 1831.

POETRY AND MUSIC.

TO A HUMMING-BIRD.

From MS. Poems, by the late John Rudolph Sutermeister, Esq.

Bird of the summer bower!
Whose burnish'd plumage to the air is given,
How thy bill dips in each luxuriant flower;
How thy wing fleets through heaven!

Thou seem'st, to fancy's eye,
An animated blossom, born in air,
Which breathes and bourgeons in the golden sky,
And sheds its odours there.

Thou seem'st a rainbow hue,
Touch'd by the sun-beam into life and light,
As cuts thy rosy wing the welkin through,
In its etherial flight.

Thou art not born of earth!
Thy home is in the free and pathless air;
The wild flower eglantine bloom'd on thy birth,
And threw its fragrance there.

The green and spangled dell
For thee diffuses its sweet scent and hue:
Thou drinkest from the tulip's ample bell,
The late and early dew.

I love, sweet bird! to see
Thy crimson plumage in the morning clear;
Thy gambols, thy capricious revelry,
In the thin atmosphere.

How thou art full of life;
How art thou joyous through thy transient hour;
For thee the morning air with sweets is rife;
For thee blooms the May bower.

Go forth, on thy glad way!
The eagle of an hundred years is not
So happy, in his towering pride of sway,
As thou, in thy brief lot!

Oratorios.—From the nature of these compositions, from the signs of the times, and from notices of musical transactions, we have for some time past, been of the opinion, that oratorios, technically so called, must soon be entirely out of date. The following extract from the London Harmonicon, relating to the recent performances in that city, has no tendency to stagger our belief:—

"Very opposing accounts are circulated concerning the winding up of the oratorios this season. Some assert a small gain, others a considerable loss. Whatever may be the pecuniary account, the musical one is bad enough."

Oratorios have been cultivated by the profoundest masters, in the pride of intellect and frenzy of imagination, for the express gratification of the favoured few in foreign countries who differ from the commonalty; and this almost entirely without reference to the popular ear. The progress of popular education, to say nothing of the claims of sound morality and religion, requires the gradual introduction of a simpler style of music.

Organs.—The New-England orthodox churches are introducing this instrument more and more extensively into their worshipping assemblies. How far the practice will ultimately favour the progress of musical reform, remains to be seen. The eastern papers tell us, that the organ recently erected in Dr. Beecher's church in Bowdoin street, is 23 1-2 feet high, 13 1-2 wide, and 10 1-2 deep, with 32 stops and 1400 pipes.

The present season of the year furnishes very little of any thing that can be called news, relative to the subject of sacred music. The autumn and winter are more prolific of intelligence. These are generally regarded as the most favourable seasons for cultivation.

But there is one species of cultivation which is never out of season; we mean that of devotional singing in families. This, like family prayer, requires constant practice, if we would desire any special comfort or benefit from it.—But in most christian families, among Presbyterians and Congregationalists, the practice, we fear, is extensively neglected. We have latterly been thinking whether this may not be one reason why some very pious people seem to have comparatively but little sensible enjoyment in religion.

PARENTAL.

We propose under this head to offer, from time to time, such remarks, extracts, or communications, as may be found particularly interesting to parents, or to others who have the special guardianship of children and youth. Short articles on this subject, if well written, will be thankfully received.

From the Sunday School Magazine.

THE CONTEST.

"Shall I put on your little boy's coat and shoes?" said I to my sister Mrs. ——, who was preparing to accompany me to the city, "If he will suffer you, brother, you may, certainly; and we shall be off the sooner;" was her reply. Little did she think that this permission was to cost us, as it did, nearly an hour's delay.

Little Charles was a healthy and handsome child, of about two years of age; and had been used in general to do as he pleased, except when his own caprice and his father's happened to aim at different objects. To his mother, however, he was in the main obedient. I always loved my sister fondly, and the already eventful character of her history, as yet in its opening, had given intensity to my affection. Looking upon her boy, I felt deeply, and I still feel, an anxiety that he might prove a blessing and a solace to her future years.

"You say he is to be your boy," said she, "so let me see how skilful you will be in taking care of him."

"Charles," said I, taking him by the hand as he sat upon his mother's knee, "I am to put on your coat; so come to me, my good boy."

Casting a sober, if not an angry look at me, he refused to leave his mother. "Go to your uncle, my dear," said she; "mind mother, that's a good boy; then mother will love Charles." Proof against these entreaties, and the solicitations of his uncle, his mother placed him upon the carpet, and with some degree of sternness, bade him go to me, and kiss me. He looked first at me, then turning to his mother, attempted to climb upon her knees. Firmly repulsed by her, and bidden again to kiss his uncle, he threw himself at full length upon the carpet, kicking and crying violently. He bruised his head somewhat in falling, and the feelings of the mother would, I fear, have gotten the better of the dictates of wisdom in my sister, but for my earnest entreaty that she would not suffer to pass, this and like opportunities, for endeavouring to pluck from his infant mind this root of bitterness.

In about a minute, during which time his mother was engaged in another part of the room, he arose and made towards her. With a firmness which I had not expected to find in her, she again bade him go to, and kiss his uncle; and leading him to me, repeated the command. "Mother can't love Charles if he does not mind her?" With a supplicating look he laid hold upon her gown, as if to persuade her to take him into her arms, and release him from obedience. Yielding in some measure to her feelings, she sat down, and taking him up, begged him, "Oh! Charles, do kiss uncle; mother can't love a bad boy!" and his uncle knelt down at his sister's side, and added his entreaties and tears to her's; but yet (such is the perverseness, proved abundantly, even of the stripling's will) in vain.

Again set down, and enjoined to do *the hard thing*, he again threw himself in anger upon the carpet, with the same exhibition of determined resolution never to surrender. The same scene was repeated twice, with the same result, except increased agitation on the part of the mother, on the fourth fall, when the child's head struck the cradle with some force.

Of course, she was pained, and so was I, severely; but I had learned to regard evil passions, not as things which years and the maturing of the infant understanding will of course dissipate, but as the offspring and the evidence of innate corruption; as foes to the present peace, and perhaps to work the everlasting ruin of their possessor; and I strove to suppress feeling, and to strengthen my sister in her purpose of gaining, once for all, the mastery of her child.

At this moment he heard his father's footsteps in the passage, and screamed with increased violence. I confess I had not much faith in my brother-in-law's discretion in these matters, and I feared that all our pains would be now lost. He entered the room, but before his boy could rise and get to him, he was persuaded to give up the management of him for once, at least, and as he closed the door, in leaving the room, little Charles (though as it proved, for the last time) again measured his length upon the carpet. He was not asked to rise this time, and as his mother was on the point of yielding, he arose, and came towards her, and at a single bidding, kissed me, throwing his arms around my neck, with much fondness. Of course, I returned his kiss with many more, for he seemed like another being, so subdued, and gentle, and affectionate; and his agitated mother, in the fulness of a mother's tenderness, took him into her arms, caressing and calling him her *good boy now*. From that moment until the end of the day, we passed together, Charles was as submissive and obedient, and affectionate as could be wished; and ever after, though the good effects of this single victory were diminished, and counteracted by a want of consistent treatment, and by occasional indulgence, the mention of his uncle's name, and his uncle's wish that he should be *good* and worthy to be loved, have had no little weight in softening a fit of passion, and subduing the risings of disobedience.

Other incidents of the kind might be mentioned by the writer. A friend sitting by me, while I write, relates a similar one, in the life of his sister, ever after of a sweet and gentle temper. She had been bidden by her father to do something which was not very agreeable to her, and she refused. On being slightly corrected, she, as she had sometimes before done, (I have often witnessed the like), held in her breath, grew black in the face, and fell upon the floor.—On her rising, her father, a man acting habitually in the fear of God, deemed it prudent to administer additional correction, and the child held out until he became alarmed as to the consequences to her life. Overcome by this exhibition of obstinate resistance to the will of a father uniformly tender, he advised with the partner of his cares, (happily like himself, one that feared God), as to the course to be pursued. They concluded, that to yield now, would be to fix for ever the character of their child as obstinate and rebellious, and deeming protracted or even fatal illness a preferable alternative, determined calmly to attempt subduing her ill temper. This resolution was firmly announced to her; and a few blows, not severe, brought her to her father's knees, her arms clasping his neck, and her kiss upon his cheek. Never after, in all her life, had he occasion to speak to her one disapproving word.

From these instances we would advocate, not undue severity; in most cases this is not needed, but consistent and unyielding perseverance on the part of the parent, in asserting and enforcing his authority; perseverance accompanied and sustained by calmness, by affection, and by prayer. V.

From the Sunday School Journal.

LET ME CONVERSE WITH THE CHILDREN.

My partiality for the society of children, and the prospect of doing good, causes me to address much of my conversation to them; but in this I am seriously interrrupted by their parents, who are desirous either to show their own knowledge, or conceal the ignorance of their children. If I ask a little child, "Who was the first man?" before it has time to reply, its mother exclaims, "Tell him, Adam!" then, addressing herself to me, tells the many remarkable sayings and doings of this child. If I address older members of the family respecting the meaning of a text of scripture, or their own salvation, I immediately hear some sage remarks of their father, illustrated by tedious anecdotes and narratives about certain occurrences of his youth. In the mean time the vivacity of my youthful friends yields to dullness, and they disperse. I am unwilling to treat parents with neglect in the presence of their children, both because the example is bad, and because it may, after my departure, elicit some ill-natured remark, which will erase any good impressions I have made. If uninterrupted, I would soon gain the confidence of the children, and communicate good instruction. I say, I wish parents to know that more good can be done by talking to their children than to themselves, and that I desire permission to do it.

BRUCE.

MISCELLANEOUS.

DUTIES OF AN EDITOR.

The following is translated from the prospectus of *Der Herold*, a German paper published at Harrisburg, Penn. Would that all our editors might partake of this spirit:—

"The plan of the editor is not merely to give the secular news of the day; nor does he confine his views to the happiness of the present life. He trusts he has a higher aim. He regards every man as *a traveller to eternity;* as a sinner who must appear before the throne of judgment; as one to whom forgiveness of sins is promised through Jesus Christ, and who in this life only, has an opportunity to become partaker of this salvation. His great object, then, is *to promote the eternal happiness of his fellow men;* to awaken reflection, and to cherish the fear of God, and the spirit of Christ."

Partaking other Men's Sins.—"Be not partakers of other men's sins," might be written over the door of every public house. Many a landlord will be lost for the sake of his guests, whom he thinks it necessary to allow in all kinds of disorder; and not only permits, but assists their revels, because he gains a profit by it. To collect such profits is only to heap curses on one's own head. Taverns are not privileged as houses of sin. If the landlord be an honest christian man, they may be made schools of virtue and religion. He who labours for this, is a fellow-worker in building up the kingdom of God. He who assists his guests in doing evil, contributes to build up the kingdom of Satan, and has a fearful account to render."—*Translated from Der Herold.*

Longing for Revivals in the German (Pa.) Churches.—Der Herold says:—"We hear of revivals in every part of the country.—When shall the time come that we in Pennsylvania, and especially of the German churches, shall experience these blessings from on high? Perhaps the day is not far distant, when the Lord will visit our German Zion in his mercy, and hear the ardent prayers of his children which rise before his throne.—Welcome thou day of redemption and revival! Welcome that day when we shall see sinners, young and old, forsaking the path of sin, and asking the way to Zion!"

Shall we not unite in these prayers of our German brethren?—*Con. Obs.*

AN ALLEGORY.

One of the fathers has an allegory to the following effect:—

A hermit was conducted by an angel into a wood, where he saw an old man cutting down boughs to make up a burthen. When it was large, he tied it up, and attempted to lift it on his shoulders and carry it away; but finding it very heavy, he laid it down again, cut more wood and heaped it on, and then tried to carry it off. This he repeated several times, always adding something to the load, after trying in vain to raise it from the ground. In the mean time, the hermit, astonished at the old man's folly, desired the angel to explain what this meant. "You behold," said he, "in this foolish old man, an exact representation of those Christians, who, being made sensible of the burthen of their sins, resolve to repent, but soon grow weary, and instead of lessening their burthen, increase it every day. At each trial, they find the task heavier than it was before, and so put it off a little longer, in the vain hope that they will by and by be more able to accomplish it. Thus they go on adding to their burthen, till it grows too heavy to be borne; and then in despair of God's mercy, and with their sins unrepented of, they lie down and die. Turn again, my son, and behold the end of the old man whom thou sawest heaping up a load of boughs." The hermit looked, and saw him in vain attempting to remove the pile, which was accumulated far beyond his strength to raise. His feeble limbs tottered over their burthen; the poor remains of his strength were fast ebbing away; the darkness was gathering around him; and after a convulsive and impotent attempt to lift the pile, he fell down and expired.

WHEN EDUCATION BEGINS.

Every man may be said to begin his education, or acquisition of knowledge, on the day of his birth. Certain objects, repeatedly presented to the infant, are after a time recognised and distinguished. The number of objects thus known gradually increases, and from the constitution of the human mind, they are soon associated in the recollection, according to their resemblances, or obvious relations. Thus sweetmeats, toys, articles of dress, &c. soon form distinct classes in the memory and conceptions. At a latter age, but still very early, the child distinguishes readily between a stone or *mineral* mass, a *vegetable*, and an *animal;* and thus his mind has already noted the three classes of natural bodies, and has acquired a certain degree of acquaintance with *natural history.* He also soon understands the phrases, "a falling body," "the force of a moving body," and has therefore a perception of the great physical laws of gravity and inertia. Having seen sugar dissolved in water, and wax melted round the wick of a burning candle, he has learned some phenomena of chemistry. And having observed the conduct of the domestic animals, and of the persons about him, he has begun his acquaintance with physiology and the science of mind. Lastly, when he has learned to count his fingers and his sugar plums, and to judge of the fairness of the division of a cake between himself and his brothers, he has advanced into arithmetic and geometry. Thus, within a year or two, a child of common sense has made a degree of progress in all the great departments of human science; and in addition has learned to name objects, and to express feelings, by the arbitrary sounds of language. Such, then, are the beginnings or foundations of knowledge, on which future years of experience, or methodical education, must rear the structure of the more considerable attainments which befit the various conditions of men in a civilised community.—*Arnott.*

◆

Demaratus, king of Sparta, being asked whether he was silent through folly or wisdom, replied, "A fool cannot be silent."

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 60a4 65	Sole, oak tanned, lb.	20a25
Pearl do.	5 05a5 10	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	11a12	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	8 75a9 50
Alabama	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	4 87a4 87	Havana, white, lb.	9a12
Western (canal)	5 12a5 37	——— brown	7a9
Rye flour	3 62a3 75	New-Orleans	6a8
Indian meal	3 50a3 56	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 00a1 03	*Tallow.*	
—— western	1 08a1 09	American, lb.	6a7
Rye	73a75	*Teas.*	
Corn, north yellow	65a68	Bohea, lb.	32a34
Oats	37a38	Souchong	44a75
Barley	80a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 20a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 20a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	——— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7 1830.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
WILLIAM PAUL.
Utica, Nov. 5, 1830.

NEW BOOKS, &c.

HASTINGS & TRACY have just received a large addition to their stock of Books and Stationary, which now comprises a larger assortment than they have ever before offered to the Public: Among which are the following:—

Theological, &c.—Dwight's Theology, Edwards on the Will, Gibb's Hebrew Lexicon, Wood on Inspiration, Mental Discipline, Jahn's Archæology, Advice to a Young Christian, Polyglott Bibles, Gaston's Collections, Life of Luther, Brown's, Butterworth's & Cruden's Concordances, Hall's Works, Jenks' Devotion, Dick's Works, Douglas on the Truths of Religion, Do. on Society, Do. Errors regarding Religion, Duties of a Ruling Elder, by S. Miller, D. D. Christian Ministry, by Rev. C. A. Bridges, Thomas A. Kempis, Life and Times of Rev. Richard Baxter, by Rev. W. Orme, Stuart's Essays on Future Punishment, Dwight's Dictionary of the New Testament, Jay's Closet Exercises for every Day in the Year, Daily Walk, Life of Hallock, Life of Dr. Hopkins, Stewart's Journal, Alexander's Bible Dictionary, Horne's Introduction, Bunyan's Holy War, German Bibles, French Bibles and Testaments, Large Testaments, Robinson's Lexicon, A great variety of Pocket Bibles and Testaments, Methodist Hymns, a variety, with and without Discipline, Do. Discipline, Dutch Church Psalms, Village Hymns, Camp-Meeting Hymns, Family Temperance Meeting, Stuart's Essay on Temperance, &c. &c.

Medical.—Horner's Special Anatomy, Gibson's Surgery, Wistar's Anatomy, Armstrong on Scarlet Fever, United States Pharmacopia, Thatcher's Dispensatory, Thatcher's Practice, Beck's Murray, Cazenave on Cutaneous Diseases, Dewees' Works, Eberle's Practice, Good's Study of Medicine, Horner's Pathalogical Anatomy, Do. Practical Do. Gregory's Practice, Beck's Medical Jurisprudence, Broussia's Physiology, Halsted on Dyspepsia, Hitchcock's Dyspepsia Forestalled, &c.

Miscellaneous.—Hume's History of England, Family Library, (complete sets), Allison on Taste, Brown's Philosophy, Cavallo's Philosophy, Cowper & Thompson's Works, in 1 vol. 8vo. Ferguson's Rome, 1 do. Plutarch's Lives, 1 do. Spectator, 2 do. Josephus, 1 do. Gillies' Greece, 1 do. Pope's Poetical Works, 1 do. Burns' Works, 1 do. Goldsmith's Works, 1 do. Scott's Poetical Works, 1 do. Byron's Works, 1 do. Johnson's Works, 6 do. Chalmer's Works, 1 vol. Gibbon's Rome, 4 do. Salathiel, by Croly, Hannah Moore's Works, Payne's Elements of Mental & Moral Science, Consistency, by Charlotte Elizabeth, Fashionable Amusements, by Rev. D. R. Thompson—Observations upon the Peloponessus and Greek Islands, made in 1829, by R. Anderson, one of the secretaries of the A. B. C. F. Missions—Good's Book of Nature, Peters' History of Connecticut, Narrative of a Greek Soldier, Benjamin's Architect, (new edition), Kaime's Elements, Hastings on Musical Taste, Godman's Natural History, Cooper's Novels, (sets), Knickerbocker's New-York, Sketch Book, Mrs. Opie on Lying, Tales of a Grandfather, 6 vols. Traveller's Guide, Northern Tour, Tales of Travel, Family Dyer and Scourer, American Common Place Book, Frugal Housewife, A variety of Peter Parley's Books, &c.

Classical, &c.—Anthon's Ainsworth, Crabb's Synonymes, Webster's 8vo. Dictionary, Barber's Grammar of Elocution, Williston's Tacitus, Flint's Surveying, (new edition), Newman's Rhetoric, Comstock's Chemistry, Do. Philosophy, Eaton's Manual of Botany, Do. Chemistry, Blake's Philosophy, Groves' Lexicon, Stuart's Hebrew Lexicon, Do. Grammar, La Croix's Algebra, Patterson's Cæsar, Brewster's Legendre's Geometry, Levizac's Grammar, (new edition), Goldsmith's Natural History, (abridgement), Infant School Manual, Hymns, Song-Books, &c.; with a general assortment of School Books, comprising most kinds in use; and a great variety of Children's Books.

The National Portrait Gallery of illustrious and eminent Personages of the 19th Century, engraved on steel, with memoirs. Published in London.

Jones' Views of Seats, Mansions, Castles, &c. in England, engraved in the first style.

Jones' Views of the cities of Bath and Bristol, Eng.

American Landscapes, containing views of American Scenery, published in New-York, edited by Wm. C. Bryant.

Also, a good assortment of American and English STATIONARY, of the best quality.

All the above will be sold on as reasonable terms as they can be procured elsewhere.

Utica, June 6, 1331.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by

Nov. 30, 1830. HASTINGS & TRACY.

PETER PARLEY's GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a [illegible] with entire success. I have not been visited with one of those turns of distress, which were weekly [illegible] Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully do it. Yours, truly, D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. [illegible] walking. After taking the Medicamentum, I commenced getting better [illegible] I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted [illegible] into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was [illegible] relieved. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of [illegible] the human hair, has been [illegible]

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had of the subscriber, or of any of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for [illegible] will be entitled to one copy gratis.

IV. Where ten responsible subscribers shall have been obtained [illegible]

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible rate, [illegible] subject to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.